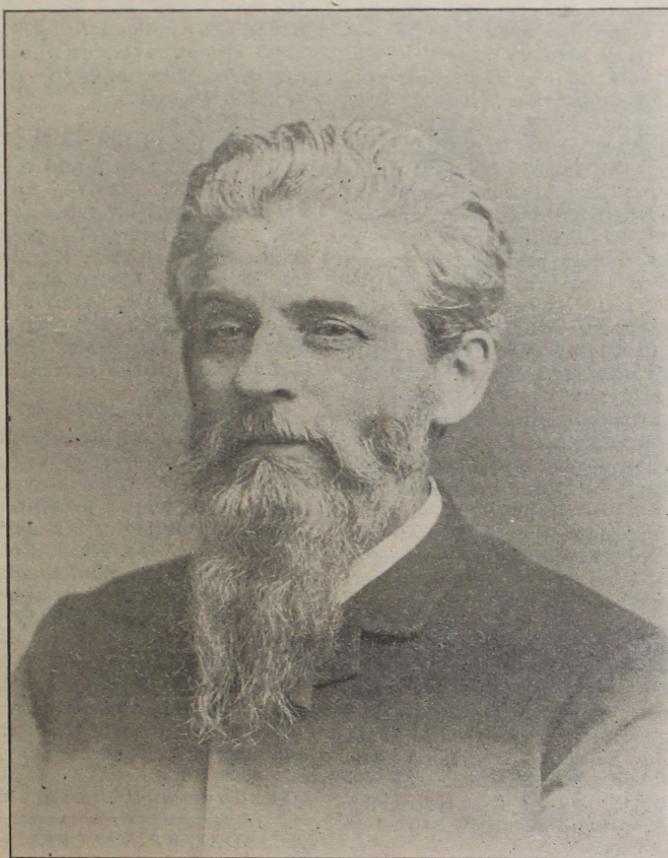


Light of Truth

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B. B. HILL

An Exponent of the
Philosophy of Life.

HARPER ILLS. SYN. COLS. CO.

SEEN AND UNSEEN.

By Lilian Whiting.

NUMBER TWO

During the past 15 months, from Oct. 7, 1896, to Jan. 9, 1898, inclusive, I have had a constant series of sitting with Mrs. Piper with the result that while the initial one was so remarkable in its "tests," each succeeding one continued to offer the same and even increasing proofs of identity, and of the individuality of the one from the unseen who was writing through the medium's hand. Not only outward events, but inner states, were often referred to by the writer. I was almost startled one morning when, as I was watching the writing, this question appeared: "Lillian, do you remember how you used to say to me when I was in your world that it was my spiritual self, rather than my outer self, that you saw?"

Now here was an assertion of a remark I had not unfrequently made to her, but of which no human being, except ourselves, had ever known. That in her new life in the spiritual state it should recur to her is easily conceivable. To me there was always a subtle insistent recognition of her real self, as distinguished from the outer and visible self. I have never had this curious kind of perception with any one else in any degree approaching that which I was conscious of in relation to her. The impression she made upon me was always that of a being even finer and more noble and exalted than was possible to manifest in outward life, and I often spoke to her of this impression. Here were my words—spoken only to her—confronting me as they were written through the medium's hand.

One phase of the early sittings that incited thoughtful study was that she seemed to be quite as much by way of testing me, in the matter of identity, as I was her. "If you are really Lillian," she once wrote, "do you remember the day we sailed up the river from Newport?"

About two years before her death we had gone by boat one day from Newport to Providence, and during the sail I had shown to her some psychic data that I had with me, in which she was deeply interested. I have wondered if the nature of our conversation on that little trip was the reason for its so persisting in her memory. I have also wondered if when I began going to Mrs. Piper, she then saw my spiritual body more clearly and not wholly sure as to its being myself. For once I asked her what she saw when she came near me, and she replied: "I see your spiritual body and your physical body as a dark shadow surrounding it." Yet she had been not much with me I knew for the five months that had elapsed between the date of her death and the beginning of this series of sittings, and in that time would she not have learned to recognize my spiritual semblance? Or did she see it far more clearly when I was in the presence of a medium? All these questions suggest themselves to one the fact that Dr. Hodgson went each day to Mrs. Piper for a sitting produced conditions singularly favorable for tests to be given. For instance, this:

Always, as a rule, I write a letter each night to my friend whom I will simply designate throughout this series by her initials K. F. One night I failed to do so, and was awakened about 2 a. m. suddenly, as if some one had called me. In fact, I have come to recognize in this particularly sudden waking in

the night, with every faculty clear and alert as due to the psychic call of some one in the unseen. That night I sprang up, and remembering that I had not written the usual nightly letter to K. F., I went out into the next room, turned up the electric light and wrote the letter. Then turning off the light I drew a chair to the window and sat looking out on a beautiful night, and finally retired to sleep again, thinking of her as long as I was awake. Now all this transpired between 2 and 3 o'clock a. m., in my rooms at the Brunswick hotel, no one knowing any thing of it. The next morning Dr. Hodgson went as usual to Mrs. Piper, when K. F. came and wrote: "Lillian forgot me last night; but I called her, and she rose and wrote my letter; and then she sat for a while looking out of the window and then went to bed and lay thinking of me, and when she was asleep I left the room."

Dr. Hodgson sent me this, saying he did not know anything about it, but that K. F. wrote it, and I could corroborate every detail.

Perhaps one of the most striking things was this. On May 19, 1897, there came into my possession a ring that had belonged to K. F., engraved inside "Jan. 14, 1878." My first meeting with her had been in October of 1880, and I had no idea where she had been, whether in Europe or America, during the winter of 1878. A search through her papers and Ms. revealed nothing. Then I went for a sitting with Mrs. Piper and asked K. F. what the date in the ring commemorated?

"A press matinee telephonique," she wrote in reply. "Where?" I questioned. "In London, connected with the telephone matters," she wrote through the hand of the medium. This sitting was on June 5. I was unable to find any corroboration of this assertion among her papers, though I knew she had been instrumental in introducing the telephone to notice in London, but I had no idea at all whether this was in the sixties or the seventies. In October another trunk of her Ms. which I had not seen was sent to me, and in this I found her diary for 1878. Imagine how anxiously I turned to see if there were any record for "Jan. 14"—the date in the ring. Yes, the record was there and beginning with the entry for Jan. 9 ('78), I will transcribe what I there found recorded:

9, Wednesday—

The queen has invited Bell to exhibit the telephone at Osborne house on the 14th. Consequently, I'll delay the Press meeting until two days after, which will be the day before parliament meets. Am writing all the invitations myself, which is no joke. Shall be particular to include all the leading provincial papers. They make opinion.

11, Friday—

The telephone needs managing, and Col. and I are going to Osborne with "the show." Miss Herring will accompany me. Went to Professor Bell's tonight and heard a quartet of tonic solfa singers. They sang execrably, but the effect through the telephone was charming. All the discords were set right by electricity, apparently, and all shrillness taken out of soprano. I sang through telephone to my own accompaniment, and they say both voice and piano came out splen-

didly. Returned to sup in Mr. Munger's room.

12, Saturday—

Took an electric bath. Believe this form of electricity will do me good. Writing my telephone invitations for dear life and packing for tomorrow. Will take my new gown of blue silk embroidered with rose buds, so that I may be prepared to go to court, if asked. I must be where I can report matters.

13, Sunday—

At 9:30 a. m. Miss Herring and I drove to Long's hotel, where we took up Col., en route to Waterloo station. Took train for Southampton, arriving at half past one. Going on board Prince Leopold steamed to Cowes. Weather fair. Not sick. Reaching Isle of Wight at 4 p. m., went direct to Marine hotel, where we found rooms and succeeded in being comfortable.

14, Monday—

Drove early to Osborne Cottage, where Sir Thom. Biddulph invited me to come in the evening. Arrived there all fine in my new gown at 8:30 p. m. Met Lady Biddulph, Sir Thomas, General Ponsonby, Mrs. Ponsonby and others. Very polite and very curious about telephone. I sang "Kathleen Mavourneen" to the queen, who was delighted, and thanked me telephonically. Sang "Cuckoo Song," "Comin' Thro' the Rye," and recited Rosalind's epilogue. All delighted. Then I went to Osborne house and met the Duke of Connaught. Experiments a great success.

15, Tuesday—

Didn't get to bed until 3 a. m. Up at 5, took boat at 7 and reached London at 11:30. Drove to Associated Press and sent off telegram to America. Went home and prepared telegrams for New York Herald, Newcastle Chronicle, Liverpool Post, Manchester Guardian. After dinner wrote notices for Times, Telegraph and Daily News. Then with Mr. Munger drove in hansom to the several offices and delivered copy.

16, Wednesday—

Today town all alive with the telephone news furnished by me. Our matinee telephonique a great success. Quite 200 persons present, including American minister, Sir Julian Benedict, Vezin, Miss Ward, Colonel Forney, Du Maurier, Wm. Black, etc., etc. All delighted with telephone. The lunch was good and nobody wanted to leave.

* * *

Was not all this a remarkable corroboration of her assertion made to me on June 5, through the hand of the medium? But others equally impressive were to follow.

The Brunswick, Boston, Mass.

AGAINST VACCINATION.

Dr. Aug. Busing, editor Advocate of Common Sense, Jacksonville, Fla., writes:

"Whoever will consult common sense will easily perceive that vaccination can no more destroy or suppress the cause of smallpox than it can destroy or suppress the cause of a bilious attack, intemperance or the growth of corns on our toes attributable to the pinch of a small shoe. Vaccination as a means to destroy or suppress the cause of smallpox reveals an African in the medical wood pile. It may be cruel in me to rob the medical profession of his only means of support. Nevertheless, I desire to see everybody walk on the highway of life without crutches, erect."

DO NOT DISTRUST.

O, do not distrust
Not one atom of dust,
In the infinite realms of space,
Tho' tempest tossed, can never be lost
From its perfectly destined place.

—Geo. P. Harna.

THE EVOLUTION OF SPIRIT.

By Charles Dawbarn.

PART II.

I presume that all my readers have the modern scientific conception that this world was once a globe of fire in a whirl of incandescence; bursting into hurricanes and tornadoes and cyclones of lurid flames. That meant that matter and force and intelligence were at work to produce change, which we call "progress." And when the surface of the globe had cooled, and the atmosphere had condensed into rains which could at last find lodgment on that seething lava, heat and moisture became conditions very different from the convulsions of the earlier era. It was then that matter and force and intelligence could smile up into the infinite; and it is that smile to which man has chosen to give the name of life. So the monad was born; but the ancestor of that monad was in the silent nebulae of space as it dwelt in the long ago; and back of that stood the eternal "I Am." We call that monad "progress" when we think of that past, because that past was impossible to monad life.

Let us here take another step before we begin to learn our lesson. So far all has been a b c; but we will try to spell in words of one syllable presently.

A few of these monads get together. They form a little sac, with a few tentaculae. It moves from place to place; it captures prey; and it grows till the naturalist calls it a "brown hydra," and a most interesting object it becomes. After a time it begins to swell on one side, and you presently discover this swelling to be a new hydra coming to the birth. No motherly love or care there; none necessary, for that new speck has enough matter and force and intelligence for its purpose. It soon breaks away to perpetrate more hydras for the naturalist to admire. But if food happen to be plenty, that hydra stays at home, but so blended with its mother that whatever one eats is dinner for two. We might call it a prophecy of "two fond hearts that beat as one," only there is no heart, and nothing else worth speaking about except stomach; which, by the bye, turns itself inside out when it wishes, and goes on with a reckless disregard of dyspepsia that is almost human.

This attachment goes on and increases. More hydras are born, and find food, till at last the colony, united by the ties of stomach, loses its power of individually breaking loose. Each hydra presently forgets how to do everything for itself. It has become a specialist, like the man who works in a gang, and puts heels on shoes for 20 years. The hydras at one end keep on catching prey which the stomachs all share. Some of the hydras don't find any prey, but they have the old instinct for moving about, so they paddle the colony to new fishing grounds. Of course this keeps them busy, so they do nothing else. Another set of hydras are so situated that they can only act as stomachs, and they attend to that business until they forget how to do any other kind of work. If you broke them off they would die, for they could neither paddle about nor catch prey. But there are a great many hydras to be supported; and by each set doing one thing, and one only, the work is better done. Presently you have a better mouth, and better tentaculae for seizing prey; better paddles or fins for moving round; better stomach arrangements for distributing nourishment to the whole colony. But none of the family of whom we have so far been speaking

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has any time to spare, or even room for one of those swellings which you know mean baby hydras. So the process of increase must now be attended to by special hydras, who lay themselves out for that kind of work, and thus at last become sexual organs. Mark how the whole colony has become one individual. You can not now remove any part without injury to the whole animal, which is called a "polyp."

The reader should notice that herein has been what we may call "true progress." Whether the poor little hydra ever thought he made a mistake staying at home I don't know; but his matter and force and intelligence have become multiplied into an existence where we can only say the hydra has lost his individuality, although he maintains his identity. The reader should also notice that what we call "evolution" means that more and more individualities are blending into identities that stand to us as new individualities. And if progress be eternal, then this is the law of life to which we are all subject.

We can now see how natural is the law of evolution. Once aggregate your individuals, so that it becomes necessary that they should divide up their work, and you set no limit to the possibilities that may result. We hear a moan from thinkers at the suggestion that at some epoch of eternity their individuality may be merged into something higher. Yet this is what really happens as a final result of every step we call "progress." The monad united with monads that the hydra might be born. The hydra associated with his fellows till the polyp became a new individuality. And when the work of the colony has been apportioned among its members, those who attend to the duties of procreation presently evolve the separation of sex. Then it is that the monad and the hydra, and every other sexless form, must stand back, for these colony individualities find a greater power of development by this separation into male and female.

Now let us take another thought, and notice the effect of "progress" upon the mental powers of the individual. The monad could move from place to place, and capture prey, with an exhibition of mental power that represented the united intelligence of the atoms out of which he had been evolved. But when he was merged into the hydra, he became a part of a higher individuality, with greater powers than were possible before. And we have seen that a whole colony of hydras presently becomes a polyp, which blends the powers of many hydras into its new individuality. And the only limit to progression on this road is that matter and force and intelligence are everywhere subject to conditions; as much in the elephant and man as in the monad.

These thoughts are so far all within the compass of evolution already accepted as truth, and taught in such colleges as have dared to keep step with the nineteenth century. But this wondrous theory of evolution of every living form has, as we now see, carried us into the conception that individual life is itself always evolved from forms that once stood independent and alone, both physically and mentally. They had to thus blend into a higher life because it was the next step up this ladder of progress. And the changes taking place in the mother planet, as well as in the parent sun, enforce evolution as an eternal law of nature.

Now leaving the scientist and his school, let us follow this thought of progress out into the realm invisible to mortal sense. In other words, we wish to discover whether spirit be

also subject to evolution. But what do we mean by spirit? I will describe what I mean, and the reader must determine for himself whether I make a practical and clear definition of the word.

Taking a block of ice for our starting point, we find that as conditions change it becomes water. The ice has gone; but we do not call water the spirit of the ice because it is entirely within the grasp of our mortal sense. Again the water disappears, and we find steam; but for the same reason we do not call steam the spirit of the water. But when under conditions of still greater change, the steam has evolved through gaseous ascent into such refinement that we no longer follow it by any process of mortal sense, then I would use the term "spirit" as applicable to that change. So by the word "spirit" I mean that matter and force and intelligence have become invisible and intangible to conditions preceding the change. But they will not stand as "spirit" to their own level; nor to the inhabitant of any height as yet above their unfoldment. When we apply this rule to organic life I do not call the hydra the spirit of the molecule; nor the polyp the spirit of the hydra, although each change is progress. Nor will I call the result of any change "spirit" unless the visible of today has by that change become the invisible of tomorrow.

The essence of spirit is that it shall be invisible and intangible to us. Our friends who have evolved a higher life are not spirits to each other, but only to those below them. Form is always matter, force and intelligence expressing itself according to conditions. That expression is life; and as conditions advance so does life travel up to higher and yet higher manifestations.

(To be Continued.)

San Leandro, Cal.

A LIBERAL VIEW.

A Philadelphia lady writes: "I am not a Spiritualist, but take an interest in the views of others as well as my own, and I must say I derived much enlightenment from an article in your last issue of Jan. 22, written by Rev. A. J. Weaver, so admirably he explains what Spiritualism understood correctly should be, clothing it with a dignity that cannot fail to command respect and reflection from all who read it. Even though one cannot believe with him that it is possible to receive messages from our departed ones, yet we have to acknowledge there is something deep in what he writes; honest and void of nonsense, kind and scholarly, too, and much that gives the reader to feel they may have considerable to find out yet."

BEING BORN AGAIN.

On the subject of "Ye Must Be Born Again," Rev. John Ring, at Galveston, recently preached as follows:

"This expression from Jesus can be applied in various senses. Not only are we to be born in a spiritual life at transition, but day by day it is necessary for us to seek that kingdom of heaven which is within by being born from selfishness to charity, from hatred to love, from jealousy to brotherly love and sisterly friendliness and from error to right, truth and justice. It applies to the predominance of our spiritual nature, and each victory over the appetites or demands of our carnal material nature is a birth to a higher expression of being and spiritual life."

Send a dollar to this office and secure for one year the Light of Truth.

THE STOMACH NOT A NECESSARY ORGAN.

(By B. F. Underwood.)

Last August DeCarl Schlatter of the University of Zurich removed the stomach of a woman, Anna Landis, entirely from her body, and restored her to a condition of health better than she had enjoyed for years. Before this unique operation was performed cases were known where parts of the human stomach had been removed and the patient had survived, while dogs had lived for years with good appetites, and in a fighting condition, with no stomach at all. It was certain that Miss Landis could live only a short time with her stomach, and that she might live without it; so the experiment was made and it proved to be a great success.

The only difficulty was in completing the alimentary canal by uniting the end of the oesophagus and the end of the intestine, and even this difficulty was only temporary. Says the Medical Record:

"Dr. Schlatter found that what he calls the knuckle of the intestine below the severed end (it might well be called the first bend in the intestine, as it lay coiled in the abdomen) could easily be brought to join the end of the oesophagus. Accordingly he closed up the end of the intestine absolutely, as one might close the end of a severed artery. Then he took the bend of the intestine in hand, cut a slit in it that would just fit the severed end of the oesophagus, and sewed the end and the slit together. This done, there was then a direct channel from the patient's throat down through the intestines, while in place of a stomach was the end of the intestine—a length of about 15 inches that lay on one side."

Immediately after this operation, which was performed with great coolness and skill, the woman's pulse was 96, but later it increased even to 160. The patient was for two days given enemata of eggs, milk and brandy. After 14 days she was given milk bouillon, eggs and wine at intervals of two hours. Her pulse now reached a normal condition. She ate meat, chicken, etc. Early in October she was "up and around" and on Dec. 9, when examined by Dr. E. C. Wendt of New York she had a ruddy complexion, fair appearance, clean, moist tongue, full pulse and general alacrity of movement. She is a woman 56 years old. Her appetite is good, and since the removal of the stomach she has gained three pounds.

Dr. Wendt's conclusions are as follows:

1. The human stomach is not a vital organ.
2. The digestive capacity of the human stomach has been considerably overrated.
3. The fluids and solids constituting an ordinary mixed diet are capable of complete digestion and assimilation without the aid of the human stomach.
4. A gain in the weight of the body may take place in spite of the total absence of gastric activity.
5. Typical vomiting may occur without a stomach.
6. The general health of a person may not immediately deteriorate on account of removal of the stomach.
7. The most important office for the human stomach is to act as a reservoir for the reception, preliminary preparation, and propulsion of food and liquids. It also fulfills a useful purpose in regulating the temperature of swallowed solids and liquids.
8. The chemical functions of the human stomach may be completely and satisfactorily performed by the

other divisions of the alimentary canal.

9. Gastric juice is hostile to the development of many micro-organisms.

10. The free acid of normal gastric secretions has no power to arrest putrefactive changes in the intestinal tract. Its antiseptic and bactericide potency has been overestimated.

There are a great many people who would be glad to get rid of their stomachs if they thought that the removal could be safely made by a surgical operation and that it would relieve them of the tortures of dyspepsia. And the idea that a man can enjoy health again, to which he has been a stranger for years, by getting rid of his stomach altogether. Certainly Dr. Schlatter's successful experiment ought to open a new field for skillful surgeons—a field in which the highest ability of their profession is likely to be in demand.

And what results may follow! Says the Boston Advertiser:

"If a stomach be not indispensable may not the time come when the scourge of dyspepsia shall be practically unknown? With the abolition of dyspepsia, the heresy hunter would find his occupation a thankless one; the unfair critic would leave his bludgeon and coo like a dove; the policeman and the West End conductor would cultivate a memory and the motorman would stop at street crossings in wet weather; the preacher would study St. John more than Jeremiah; cab drivers would consider the rights of pedestrians; even poets would be tolerated as harmless; the anarchist orator would have to earn his living; the demagogue would be out of a job."

The only persons who would suffer are the specialists in diseases of the stomach and the manufacturers of stomach pumps, and surely they are not so lacking with sympathy with suffering humanity as to wish people to have stomachs when they can be happier without them!

B. F. UNDERWOOD.

TIDBITS.

Some, in accusing the drinker, forget that they are intemperate eaters or live for that alone.

Truth coming too previous breeds dissent. See witchcraft times. The same would occur today were mediums to tell all they know.

Those who are constantly suspicious of others' stealing are either judging by their own standard of perfection, or are envious of the others' getting—though it be but imaginary.

A fraudulent medium betrays himself the moment he endeavors to deceive a genuine medium, for no genuine medium is stupid enough to try this.

In the south Christmas is celebrated by cracker shooting. Why not celebrate Easter, Good Friday and Thanksgiving day in like manner—they being also religious holidays? Or, for that matter, Sundays?

Aspirants for authority generally obtain it, but the responsibilities are theirs also, even though they have transferred that power to others. Bad legislation may fall on the voters, but the framers thereof do not escape the penalty in spirit.

Living in the past clogs the wheels of progress; and penetrating too far into the future makes the seer restless, irritable, impatient, and often discouraged; for, as well as the sunshine, he senses the shadows that lie in his path. Let him live in the present and make the best of that. The present well implanted generates a good future.



HOW TO READ CHARACTER.

When Will These Facts Be Utilized?

"That's a most remarkably susceptible face. That man is one of the best possible subjects for a hypnotist that I have ever seen," and Dr. Simon stopped turning over the leaves of "The Bankers of New York" and stared hard at the picture of William J. Quinlan, Jr.

Dr. Carleton Simon is an authority on hypnotism. He has a large practice. In the course of it he studies and applies hypnotism very much as he might chloroform or electricity.

He had not had time, he said, to read any morning newspaper and knew absolutely nothing about the Chemical Bank case.

"So they say he was hypnotised, do they?" said Dr. Simon reflectively, "and you want to know whether I think he was liable to hypnotic influence? I'll answer your question by an experiment."

Under the doctor's instructions the reporter selected 20 pages in "The Banker of New York." On each page was a portrait of some bank official, an excellent reproduction of a photograph. Quinlan's picture was one of the 20. The doctor turned over the pages slowly without making any comment. Before each page was turned a card was slipped over the name below the picture so that the doctor had absolutely no idea whose portrait he was looking at.

When he had finished his examination of the 20 pages he ran his thumb back to the picture of the Chemical's cashier.

"Is that the man?" he asked. "A man with that kind of a face ought not to be the cashier of a bank."

When the reporter told him that he had identified the right picture, Dr. Simon said:

"I can not imagine a face that would be a better subject for a hypnotist. That face shows a negative man. Vacillating in everything. One of those men who accept suggestions easily whenever they are made in a positive manner."

"That is a typical face of the automatic man. There are many such men in the world today. A man with an automatic mind is incapable of doing anything or thinking anything outside of the narrow rut in which his life is spent."

"Take for example, a stenographer who has spent his life in taking dictation. The words he writes are meaningless and without interest to him, but they are the only outlet for his mind. By and by that same daily routine begins to react on his mind. It becomes automatic. Ambition, force and executive ability are all gone. The man is a negative machine. The public does not realize the danger of putting such men in places of trust and responsibility."

"The original of that picture could be controlled by the faintest suggestion. It would not be necessary to hypnotize him. That's just where the danger lies. Because any man, no matter whether he be weak or strong minded, can be hypnotized if the hypnotizer really understands the art. But under hypnosis no man would do what he would not do in a normal state."

"But with a suggestion it is differ-

ent. That is an influence controlling a man in an active, normal state of mind. He will do whatever the stronger will of the master mind directs.



"Look at that face. The vital temperament is weak. The hollows under the eyes show that. He is one of those natures in which the nerve force is the dominant factor. That man has a weakness in his character. The distance from the ear to the insertion of the nose (A) is far too long for a well balanced character. What could be more vacillating than the short upper lip (C)? The forehead (E) is good, but too smooth. The best thing about the whole face is the chin (E). But it is out of all harmony with the rest of the face. It shows the incongruity of his character. It is the outward sign of the lifelong struggle between his natural and developed nature."

"By the method of suggestion such a man could be controlled by any determined, positive mentality. The man to control need not of necessity be a hypnotist, but a knowledge of hypnotism and psychical laws would, of course, be of great help in performing his work easily and readily."

A BLIND GIRL A SUCCESSFUL FARMER.

There lives 20 miles from Oak Hill, Tex., a blind girl, Mary Ashby, who has from a few acres of land cultivated by herself, cleared about \$200 each season for several years by the growing and sale of vegetables. She began with no capital and an unfenced piece of uncultivated land. There is now a neat fence about her domain, a well and pump in the center, and she has, in addition to purchasing these, paid for a piano and a wagon to take her vegetables to market, which is 20 miles from her home. Every morning during the dry season she waters a certain number of plants until she has gone over the entire place, when she begins and goes over it again in the same way. The active sense of hearing which nature has given this blind girl in lieu of her sight enables her to detect insect life easily, and by feeling with her sensitive fingers she can distinguish the nature and size of the plants and vegetables she raises.—Louisville Dispatch.

None are sooner forgotten than those who love themselves enough to think they will be missed.

Only a fool would try to fool a medium.

THE SECOND COMING OF CHRIST.

There has been much written in various papers of late years upon certain "signs of the times" bearing upon the near fulfillment of the above long-looked event; and it is true that the generally disturbed state of things socially, politically and religiously—the wars and rumors of wars, earthquakes, famine, disasters by sea and land, the rise of the common people, Anarchy, Socialism, Spiritualism, Theosophy, Christian Science, Infidelity and Anti-Christ—all go to prove that we have entered upon an age or dispensation having within itself all the factors needed in order to evolve the new order of things and to substantiate all that is true and permanent in the old. This we may properly call the second coming of Christ in a broad and generic sense—a universal one—while out from this whirl and seeming chaos will come the individual and personal representative of the truth contained therein—the Christ—the chosen or anointed messenger of God for the new world that is to be.

Where shall we look for this coming most naturally, in the light of modern spiritual thought and demonstrable evidence? To what movement of these "latter days" of the old order and dawn of the new shall we turn our gaze and thought? Shall it be within the pale of that church of which this prophetic advent forms a leading hope, or shall it be in some radical outside movement despised by it as was Jesus by the Jews of old? I believe it to be the latter, and that to Modern Spiritualism, based upon actual facts and evidence to the senses, in open communion with the Spiritual world and having within itself seers, prophets and mediums—men and women open in their minds to that light and knowledge that can only come by revelation through the quickened and unfolded Spiritual sense or faculties—like unto those of olden times, we must look for the instrument or medium who shall verify and fulfill the prophecy of God through Jesus the Christ as handed down in the Scriptures recognized by the Christian church. That church, and those outside of it who are anxiously watching for the fulfillment of this event, must come to that movement most like the primitive church when in open communion with the spirit life and when it expressed both spirit manifestations as well as the "gifts of the spirit" taught by Jesus and the Apostles, in order to find the looked-for Messiah.

Jesus, as the Christ, personified and taught spiritual truth and demonstrated it as well in his ministry through the power of the spirit, God, or an organized spirit world; and no other one movement does this so well, in a general sense today, as Modern Spiritualism. Therefore, to it we must reasonably and scientifically look for "the coming one."

What shall he be like? Let me answer with a prophecy of comparatively recent times. "In the year 1850 an old man, quite at the verge of death and with that insight which often comes at such a time, thus prophesied: 'There must be one raised up who shall be so instructed in the ways of God and so imbued with his spirit as for the sake of God and man and truth he shall sacrifice—life itself if need be.'

He shall be the herald of the dawn of the reconstruction of society and the establishment of celestial government on earth.

He shall be universally gifted so as to draw from all sources of knowledge to illustrate his teachings, and become gifted with the power of speech to thrill the nation, and yet be so meek and humble as that there shall be none

like him in all the land. He shall be like unto a woman in tenderness, sympathy and love, and yet the strongest and proudest in all the land shall not have strength like unto him. He shall feel that of himself he is nothing and that God is all in all. He shall become known as the divine messenger through whom cometh heaven's mandates unto the people. The age demands such a one and in due time such a one will come.

History repeats itself today in many ways. Shall it not as well in the coming again of one who shall be as a truth teller—a Christ—a messenger of God and good. W. J. CUSHING.

Brooklyn, N. Y.

IF I WERE DEAD.

If I were dead, and death were sleep,
How softly would the years go round!
My slumbers would be calm and deep,
Without a stir, without a sound,
Beneath the starless dome of rest,
Upon a soft and downy bed,
I'd lie till, on earth's withered breast,
The ashes of the ages fled
Would heap above me and would keep
My slumbers ever sound and sweet;
No more to long, no more to weep,
No more in pain my heart to beat;
In rest and silence comforted,
Forever dead.

If I were dead, and death is change,
How bright would be the break of dawn.
I'd greet a wonder, sweet and strange;
I'd meet the loved ones who have gone;
I'd find the simple hearts of old
Of better heart, of larger brain;
And all the ages that have rolled
Would open up their store again;
I'd reach—but this I cannot tell,
For these are things were never said;
They are but feelings which upwell,
Immortal, from the shore, the bed,
Of our deep beings, groping out
To land, beyond the sea of Doubt—
A shore that glimmers on ahead
For all the dead.

J. A. EDGERTON.

Lincoln, Neb.

GROWING CHILDREN.

THE HOME DOCTOR:

"Against the practice of giving tea and coffee to children, we cannot speak too strongly. Childhood is the period when the nervous activity is at its greatest. The brain is ever busy receiving new impressions. Reflex action, co-ordination of muscles, and the special senses are all under a special course of training. The nervous system is pushed to its utmost capacity, and long is the list of victims that follow its over-stimulation. In these little people nothing but harm can come from the use of such cerebral stimulants as tea or coffee. Bad, then, as this practice is, let us as physicians be aggressive in its prohibition. Do not be satisfied by answering 'No,' when asked as to its use, but let us teach the families with whom we come in contact that such practice is evil. We speak emphatically, because not only among the poor and uneducated, but among the rich who should know better, this practice is marvelously prevalent."

A man who tried Postum Cereal Food Coffee, said that it might be solid nourishment, but he didn't like its taste. He is now one of its most enthusiastic supporters, having discovered the secret of delicious Postum. After boiling commences, allow it to boil full 15 minutes. Not simply put it on the stove for 15 minutes, but count the 15 minutes after boiling commences. That brings out the food value and the delicious flavor. It certainly does make the children bright and healthy, and has proven a Godsent to many an adult whose daily ails were not understood until Postum took the place of coffee.

Postum is the only cereal coffee yet discovered, with a coffee taste, that is pure and free from low grade coffee or other drugs.—Adv.

The World of Psychics and Liberal Thought.

The eighth annual report of the Michigan State Reformatory ending June 30, 1896, classifies the inmates with respect to their former religious views as follows: Methodist, 226; Episcopal, 31; Baptist, 84; Catholic, 129; Congregational, 28; Presbyterian, 45; United Brethren, 18; Lutheran, 30; Dutch Reformed, 19; no church, 80.

A case of apparitional materialization is reported from Shelbyville, Ind., the Hiram Cotton homestead near that city being the scene. Mr. Cotton has been dead for a number of years. The farm is now owned by George Barlow, but Mr. Barlow does not live on the place. His tenant is Charles Wortman, but Mr. Wortman is now seeking another location. Not long ago Mrs. Elmira Wortman, mother of the tenant, died in the house. Mr. Wortman is rearing a 14-year-old boy named Albert Runyon. A few nights ago the Runyon boy was awakened from his sleep by a strange noise in his room. He sat up in his bed and there before him, he says, clad in her burial robes, was the form of old Mrs. Wortman. She spoke to the lad, walked to the side of the bed and placed herself where she could easily talk to him. The boy yelled with fright, but it was not until Mr. Wortman came running with a light that the figure disappeared. The boy was asked for particulars and was able to give a minute description of the old woman, whom in life he had never seen.

This story quickly spread through the neighborhood. A man who was curious on the subject asked to stay in the room over night. It was not long after taking up his watch that he was startled by seeing the form of Mrs. Wortman before him. A number of Spiritualists, it is said, go almost every night to the neighborhood to hold seances.

Oscar II, King of Sweden, has graciously accepted a copy of Mrs. d'Esperance's book, specially bound in Swedish colors, and his majesty's private secretary has addressed an acknowledgment to Mrs. d'Esperance in the following terms: "His majesty accepts with pleasure and greatest interest the copy of 'Shadow Land, or Light From the Other Side,' and commands me to express to you his good wishes and best thanks for your attention." This is, of course, very gratifying to Mrs. d'Esperance, the more so as it is generally understood in Sweden that his majesty really takes a genuine interest in psychical matters. We hear too, that a French translation of the book is in course of preparation.—Light.

It comports well with the spiritual night that hovers over the state of Pennsylvania that within a radius of ten miles from the city of Reading can be found many believers in diabolism and "witchcraft." The country round about is reported to be filled with the most grotesque superstitions.

The teacher of a Sunday school in a small village on the L. V. Ry in Pennsylvania asked one of the little boys where his Savior was born. The boy replied: "Allentown." "No, no," said the teacher, "Your Savior was born at Bethlehem." "Well," replied the boy, "I knew it was some town on the Lehigh Valley road."

J. C. F. Grumbine is about to publish a quarterly literary and philosophical magazine to be known as "Immortality."

Hermes says: "For God hath only one passion, namely, Good; and he that is good, is neither proud, nor impotent, nor the rest, but God is Good itself."

"For Good is all power, to do or make all things, and everything that is made, is made by God; that is, by the Good, and that can make, or do all things."

When Thackeray's friend, Dr. Elliotson, took up the subject of hypnotism in England, after 1837, "the most vile and indecent charges were leveled at him." Science, somehow, does not appear to be more happy than theology in fostering a dispassionate mind.

"He who is always talking about God does not know him.—Lao-Tze.

Another "parliament of the world's religions" is proposed for 1900.

The Thomas Paine anniversary was memorably observed this year and never before has the great patriot and universal citizen been so much talked and written about.

NEW PUBLICATIONS RECEIVED.

—The Scientific Skeleton, by Samuel Blodgett. Grafton, North Dakota.

—Rhymes of Reform, by Odell T. Fellows. George A. Swedfiger, publisher, Pasadena, Cal.

—Big Bible Stories, by W. H. Bach. Vol. 1. Lily Dale, N. Y.

—Inspired Word. First series. The Inspired Word Publishing Company, Kansas City, Mo.

—Hypnotism in Business. An address by G. G. Heid. St. Louis, Mo.

—Clairvoyance: A System of Philosophy Concerning Its Law, Nature and Unfoldment. By J. C. F. Grumbine. Chicago. Published for the Order of the White Rose.

—To Bear Witness: A Metaphysical Sketch. By Susie C. Clark. Boston. Banner of Light Publishing Company.

—Keynotes for Daily Harmonies. By Susie C. Clark. Boston. Banner of Light Publishing Company.

ANGEL VISITORS.

Ah the beautiful dead that from earth have fled
And left time's precarious shore;
Have they passed from our sight to eternal night
To oblivion forevermore
Can no angel's wing consolation bring
As we hear it sweep through the darkness deep,
Encompassing death's grim door.

Through death's door we see occasionally,
As it back on its hinges rolls,
A brilliant ray lighting up the way
Where travel departed souls;
And our longing eyes find with glad surprise
That close by our side are those loved ones who died,
For whose loss naught here consoles.

From the summerland come the sanctified band
Telling rejoicingly
Of fragrant plains and melodious strains
By a Jasper tinted sea,
Of endless years, where no grief appears
To sear the heart, or the friends to part,
Throughout eternity.

No, they have not flown—they are still our own—
And exert an unseen power
To aid and console when the thunders roll
And the threatening tempests lower,
When the awesome wave that flows by the grave
Chills the trembling feet they hasten to meet
Their loved in their last lone hour.

—Vere V. Hunt.

OBITUARY.

Born to spirit life, from Chinook, Mont., Jan. 30, 1898, Parker Wright, aged 75 years. He was 48 years a Spiritualist, and leaves a wife and a daughter.—Dr. M. A. Wright.

A BIG NEWSPAPER REPORTS A MATERIALIZATION SEANCE.

The following is the way the Chicago Inter Ocean reports a recent seance and some of the cogitations arising therefrom. The medium was Miss Ethel Hodge:

The young woman is tall, slim, and with a far-away look in her large gray eyes, which gives her a spiritual, not to say uncanny, appearance. She was dressed in black, with white lace at her throat, which enabled one, in the dim light which accompanied her "manifestations," to keep distinct watch of the motions of her head. The cabinet consisted of nothing but a flimsy semi-circular canopy, with curtains which fell to the floor and separated in the center of the arc toward the audience. At the back of the cabinet was a window opening on an alley and 15 feet above the ground. The committee investigated and found no ladder communicating with the ground below, and, in addition to that, the window was covered up with colored calico, tacked to the casement. Next to the cabinet was an upright piano, hidden beneath a waterproof cover. One member of the committee suggested that the spirits were concealed inside a dummy piano, whereupon the cover was removed, and, on the top being raised, it was seen that the instrument contained the usual works.

The first "manifestation" was received before the medium entered the cabinet. She was seated in a chair, beside the curtained canopy, in plain view of the spectators. Harry Crindall, another medium, stood eight feet away on the corner of the platform. The audience softly sang "Shall We Gather at the River," and the curtains parted. A shimmering something appeared which vaguely suggested the outlines of a woman's figure wrapped in the cerements of the grave, and a thrill ran through the auditorium. The appearance remained visible for perhaps 30 seconds, and then, without either of the two mediums on the platform having moved hand or foot, so far as could be observed, the apparition, or whatever it was, seemed to tremble and melt into nothingness—it disappeared.

The lights were turned up, and the medium entered the cabinet. In a few seconds, another vague, shimmering form, arrayed in white, parted the curtains and called for a lady in the audience by name. The lady advanced to the platform to speak to the alleged spirit, and, while doing so, in a tone too low to be caught by the eager watchers in front. Miss Hodge walked from the cabinet and stood on one side, while Medium Crindall stood on the other, with the supposed ghost and the woman conversing between them. Then the spirit glided back into the cabinet, and the lady, accompanied by the medium, returned to the audience. She said positively that she had conversed with the spirit of her sister and that she recognized her face.

This uncanny exhibition caused a genuine sensation, which heightened interest in the subsequent proceedings. Miss Hodge returned to the cabinet, and a number of other alleged materializations appeared, and people called from the audience solemnly stated that they had recognized in them daughters, mothers and sisters, long since dead, who had conversed with them about matters of which neither Miss Hodge nor Mr. Crindall could, by any possibility have become cognizant. As a diversion in the program a disembodied and immaterialized spirit called "Joe" sang a song in a deep baritone voice, and on an encore being demanded, a spirit known as "Sparkle" came forward in the ma-

terialized form of an 8-year-old girl, and sang in a childish treble a little kindergarten ditty.

To the unprejudiced onlookers these things looked perplexing. The things which demanded explanation were these: In the first manifestation, where did the third person come from and disappear to? If the medium impersonated the spirits, how did she instantaneously change her dress and walk down among the audience the moment the alleged apparition had disappeared? Who supplied "Joe's" deep, manly voice? And, lastly, if Miss Hodge and the spirits were identical, how did she shrink into the small form of the little girl? Most of the unbelievers present gave up trying to guess how it was done.

DECEIVING SPIRITS.

Intellectually high or socially elevated spirits of recent birth often assume fictitious or very commonplace names when finding themselves the unwilling companions of mediums they once knew in earth life and who held humbler positions in the mortal than they did. This is due to a sense of shame, and might be excused if no other motive than this prompts to the deception. But there are spirits who assume names far beyond their social standing or above their mental calibre. This is frequently done to lead the mediums or their callers astray. If mediums find them to be their own companions, self-study is in order. The promptings or thoughts of the spirits tell of their propensities, and most generally of the mediums as well, or what they have to guard against. If such only appear on the scene when outsiders are present the mediums can form a judgment of their company according to the nature of their spiritual attractions. But no spirit deceivers can control those who are true to themselves and true to the world. Nor will they be attracted to those who are honest in their dealings with their fellow men, whether in business, in the profession or in social relations. Misrepresentation in business; dishonesty in professional labors; conventionalism or false pride in society, are all antagonistic to natural law and reap their own reward—deception inviting its kind. An honest heart need never trouble itself about deceiving spirits; for like attracts like.

PRAISEWORTHY.

It is always a pleasure to note and mention any good thing written by a newspaper editor in behalf of Spiritualism, albeit the thing written about bears the name of "Hallucination," "Ghost Seeing," "Phantasms," or what not. At the conclusion of an able editorial on spiritual visitations, and citations of great men and women who have known of them, the Hartford (Conn.) Telegram says:

"In a majority of the cases cited there is absolutely no record of fear or repugnance of any kind. In fact it may be taken as a sign of mental weakness, ignorance or superstition when the apparition provokes fear or distrust. The acceptance and rational acknowledgement of such manifestations is not in any way incompatible with the teachings of the purest doctrines of Christian faith. They are indeed rather to be taken as a corroboration of the immortality of the soul and a convincing and reassuring evidence of a better and more perfect state for it when it is freed from the trammels and restrictions placed upon it as the penalty of being for awhile joined to that which is imperfect and destructible."

GOATS, FOXES AND CONIES; OR THE COMING ARMAGEDDON

A DREAM.

BY JOHN BUNYAN, JR.

CHAPTER VI.

A shade of disappointment and sadness, mingled with fear, seemed to steal over me in my dream at the last words uttered by my venerable companion, and while I was musing in sadness over the result, I beheld, and lo! a magnificent movement was being inaugurated in the valley below. A terrific din and noise arose from the goat phalanx, and all seemed to be moving forward in frenzied disorder. The leaders of the different juntas were shouting orders and directions through huge trumpets of beaten gold in the form of ram's horns, while the under clergy were repeating them to the different cohorts and regiments through sure-enough ram's horns. Myriads of horns and drums and tom-toms were sounding in all directions, mingling with yells and shouts of derision, psalm singing, alleluias and all manner of confusion, as the goat phalanx pushed upward toward the mass of unthinking, wondering conies, who had collected on that side of the mountain.

In the fox phalanx there was no confusion whatever. All seemed to move in perfect order and harmony, as if acting under a preconcerted signal. Large detachments of them started in the direction of the little valleys in which the several seats of civil government were located, while the remaining body, as a reserve corps, moved quietly forward in the rear of the turbulent goats. I saw in my dream that they broke down the barriers that had so long separated them from their hated enemies, with perfect ease, and came rushing pell-mell up the side of the mountain close to where the conies were assembled. Here they halted and began attracting the attention of their unthinking enemies with loud and vociferous speeches and exhortations to repentance, and long doctrinal arguments, while detachments of foxes from the rear of their phalanx were stealing along gullies and ravines up the mountain, coming into the rear of the conies unobserved. When this strategic point had been gained, the goat orators withdrew, their ranks opened, and the fox reserve moved forward to the front. There was no more speech making, exhortations or appeals after that. The anthropological Deity withdrew his face, closed down the day of grace, blew out the lamp which—

"While it holds on to burn,
The vilest sinner may return,"

And the work began in dead earnest on front, flank and rear, and "the lying, thieving, hell-born, damnable" conies were routed, horse, foot and dragons.

Even the unctious deputy supreme commander was there supplying his high subalterns with ammunition, who, with their longblowpipes, sent showers of edicts, anathema-maranatha's, bulls and other sacerdotal curses among the shivering conies—doing terrible execution. The slaughter was terrific. The poor conies were almost annihilated. Singly, or in little groups, some of them hid under bushes, crawled among the brambles and retreated up

the mountain, pursued by the infuriated foxes, who overtook and slaughtered some, following others up almost to where we were standing; the goats following gleefully in the rear. A goodly number of the conies who had fortified themselves in the munitions of the rocks escaped; but by far the greatest number was destroyed. By the time the fox reserve had reached the summit, the goat cohorts keeping close to their rear, each maintaining its separate organization in fact, the several marauding parties that the foxes had sent to the different valleys began gathering in, the commander of each reporting to the deputy supreme commander that they had cleaned everything up as they went, and left fox regents in all the governments. Soon the foxes were in a compact phalanx again, and then occurred the most remarkable scene ever witnessed by mortal eyes. Without a word being uttered, or a sign made so far as I was able to discover, the entire fox army rushed with one accord upon the unsuspecting goats, who were more overcome with surprise and almost as defenseless as the conies had been. So sudden, so unexpected was the assault and so rapid the execution, that before those in the rear began to retreat down the mountain, all the synodical juntas and most of their followers had been slaughtered in their tracks. Each of the retreating goats was pursued by half a dozen foxes, who being fleetest of foot and flushed with victory, soon overtook them, and by the time the foxes assembled in the valley once more, not a goat was left to tell the tale.

Then followed what I had a right to and was fully prepared to expect. The victorious foxes decided to make their future home upon the mountains of Truth, and moved up. But so long had they been accustomed to the murky, fetid atmosphere of the valley of Falsity, that the pure air of Truth and Freedom was absolutely unendurable. In a very short time they could not breathe. They gasped and coughed and frothed and writhed in torture, and very soon began to retreat down the mountain sides toward the valley. Here a worse calamity awaited them. The foul breath of Error which the goats had brought with them, and the blighting falsities which not only emanated from the foxes like an aura of evil, but also exuded from their false doctrines, dogmas and ceremonials, added to the stench arising from the dead bodies of goats, conies and other animals they had slain, had polluted and poisoned the atmosphere until everything in the valley, on the foothills and far up the sides of the mountains had perished. Grass, bushes, birds, grasshoppers, worms, everything necessary for foxes to live on, was destroyed. The water dried up and there was absolutely nothing left except on the mountain tops, where the foxes perished for want of breath. Then began the process of vastation, disintegration and death, by slow degrees. Some actually devoured each other; some existed for a short time on the dead bodies of goats and conies; millions perished from starvation and thirst, while many of them ventured

up the mountain sides and were suffocated; and in a very short time the great fox hierarchy vanished from the earth. My friend and myself watched this awful scene and its still more awful denouement with deep interest and without a word being spoken, and for some little time after it was finished we continued in silent wonder and awe, until he finally said:

"My friend, you have been an unexpected and involuntary observer of the representation of an event which all those goats and foxes and their ancestors for generations have been looking forward to, and thought they were preparing themselves to meet; but expected it to occur in a very different manner. That occurrence, which in their false models of the fountain of Truth they have called 'The End of the World,' has now been represented to your spiritual vision. They expected it to be ushered in by the coming of the Son of Man in human form seated on a literal cloud, with angel trumpeters calling dead bodies out of their graves; the righteous being caught up in the clouds with him and the wicked sent below to eternal torment; the sun and moon were to be blotted out, the stars to fall in a mass upon this earth, all to be rolled up in the firmament as in a dry parchment, and the whole literally burned up with literal fire. And several times some of those goats have figured over the old problematical fox chronology until they found the exact day all that was to occur, settled up their business affairs, prepared ascension robes and collected on one of the foothills yonder ready to be caught up with the Lord. That day you have now witnessed, figuratively and representatively. The 'End of the World' is the consummation of age or period of existence; the ending of one cycle or dispensation and the beginning of another; the overthrow and destruction of a reign of evil, and the preparation of humanity for a higher and better plane of life; the breaking up of old forms, creeds, systems and ceremonials, and the introduction of new and better ones. International and internecine wars, internal revolutions and bloodshed, local floods, famine, pestilence, and the thousands of calamities that shake the foundations of society, produce many or all of the above results, limiting their influence, however, to the particular locality in which they occur. But widespread and universal scourges, such as the flood and other cataclysms, of which we have no record, and such as the Coming Armageddon will be, are more widespread and lasting in their beneficent result. The very earth is cleansed, and the natural as well as spiritual atmosphere is purified; the life-destroying, soul-depressing influences of evil, error and falsity in organized bodies are removed, and those who survive the catastrophe freed from the slavery and injustice of old conditions, pass on to the restoration of all that is worth preserving in preceding civilizations. Be not cast down nor burdened with the thought that so many innocent animals should have suffered with the guilty; so many righteous with the wicked; that so many harmless conies, so many wise rulers and good subjects in all those adjoining valleys should have perished with their destroyers. There is no other way. Evil is its own destroyer. It must continue to feed on evil by destroying good until it finally destroys that which sustains its own existence, and then it, too, perishes. Error, falsity, pride and lust for dominion must grow more and more rapacious until finally they turn upon and begin devouring each other. You have observed that the conies were not all destroyed. The same is true of all the different tribes and

racess which inhabited the outlying valleys and higher hills. A prepared seed, representatives of all of them, have escaped, and will advance to a higher station. The destruction of every means of spiritual subsistence in the valley and foothills and adjacent low lands, will of itself compel them to ascend to a higher plane of existence. Their minds have been elevated and their social and religious systems fumigated and purified by this calamity. Their codes of ethics and morals, systems of government and social customs have been renovated, shorn of many false and useless requirements, by the removal of those for whom they were provided; and the whole of them now remaining are prepared to assume higher stations and evolve a higher and purer life. But no nation, no community, no family, however select and free from falsities, is entirely free from elements of evil. America had its Benedict Arnold; the group which followed Jesus had its Judas; and the family of Adam had its Cain. By degrees the lower elements among these survivors in the valleys, yielding to pride, lust and selfishness, will begin to gravitate back to the old level they occupied before the overthrow. But like the Oriental sun worship and other idolatrous systems of spiritual bondage which have vanished, leaving scarce a trace behind, that valley of Falsity and foothills of Error, where foxes and goats held individual souls in a bondage worse than death, and molded the destinies of principalities, empires and kingdoms throughout so many centuries, will nevermore be re-peopled. "Christianity," the base usurper of the Christianity of the Christ, has passed away forever. The time has arrived when all old-time religions, with their hollow ceremonials, empty rituals, mind-destroying superstitions and soul-enslaving priesthoods, should be swept into one common grave unmourned, unpitied, unhonored and unsung, merely to be remembered as things of the past. It was meet that creeds and dogmas should perish and mingle with the traditional ashes of forgotten centuries, out of which they attempted to resurrect spiritual lives. It was meet that they should vanish amid the smoke and din of battle, inasmuch as life with them was nothing but a Christian warfare. Their anthropological Deity was continually waging war upon devils and satans, whom he had originally created as saints. Their theological creeds, based upon a war in heaven, inculcated a spirit of war in all their adherents. Their prayers breathed the incense of war; their hymnology sang the praises of war, and their Sunday schools consisted of "kid brigades," who were drilled in the manual of arms and taught the science of war. And upon the axiom laid down by their professed Master—"he that taketh the sword shall perish by the sword"—it was meet and proper that their ecclesiastical ending should resemble a material Waterloo.

It came to pass, just as the last words were uttered, a huge hymn book lying on the parapet of the gallery near where I was sitting, fell to the floor below with a thundering bang and awakened me. The moon was peering softly through the windows of The Church of God, casting a gentle welcome light into the sacred gloom. For a time a shade of fear crept over me that it might become necessary for me to explain to the vigilant janitor what I had been doing there all night; but working my way to the rear door under the gallery, I found it secured by a patent spring lock which, although requiring a St. Peter's key to let one in from the outside, presented no obstacle to any one wishing to reach the outside from within. And slipping

quietly out, I was greeted by the first faint streaks of a dawning September morning. These accompanied me to my lodging place, where I waited anxiously for some Daniel to come along and interpret my dream.

(The End.)

REED CITY SANITARIUM.

Editor Light of Truth and your many thousand readers: I wish to state to you in as few words as possible what I am trying to do for the sick and the afflicted.

For thirty-eight years I have been engaged in the practice of medicine and surgery in all branches and departments. I commenced the study of the same in 1855. In 1859 I graduated from the Homeopathic Medical college in Cleveland, O., having spent three years in study with Dr. C. Ormes of Panama, N. Y., (an old-school physician) previous to that time.

On leaving college I went to East Saginaw, Mich., where I was engaged in active practice until 1871, except 18 months of the time, which I spent in Clymer, N. Y. My health failing me at that time, I sold out my practice, went to Detroit and filled the chair of anatomy and physiology in the Detroit Homeopathic college for two years. I then resigned that position and engaged in public lecturing to the people upon physiology, temperance, Spiritualism and all subjects of reform. By remaining in college work I could have had honor, position and money. Yet it seemed to me my duty was to the masses, who were in ignorance on the vital questions of life, health and happiness.

Now another work has come to me in addition to all the past. During all these years of general practice and public lecturing and treating chronic diseases, I have found hundreds sick, prostrate, discouraged and bedridden that could not receive treatment at home, and that could not afford to go to hospitals and sanitariums on account of the prices it would cost them. This practically was brought to my mind during the three years that I was proprietor of Alma and Ypsilanti sanitariums. After searching for more than a year for a proper place and building I succeeded some two years ago in purchasing a building at Reed City that was formerly a hotel. In order to do this I have put all my life's earnings into the investment and pledged a heavy amount, which I am trying to liquidate.

The object of this sanitarium is to cure the sick at the least price of any place in the United States. I never intend to make anything out of the investment. All I ask or expect is, that what I charge the patients shall pay for the food, heat, medicines and help. The whole investment is a gift to humanity, and for the blessings that shall come to the sick.

My son, a student of Ann Arbor and a graduate of Chicago, has charge of the institution; but all patients are treated under my direction and instructions. I have the nursing in charge of a first class professional nurse, who has had experience in the best of hospitals. All important surgical operations are performed with my help by the best and most expert surgeons in the state, who to aid this institution and bless those that are poor, do so at half their usual prices.

I am in the institution or shall be after March 1st, the 30th, 31st and 1st of each month. Also the 15th, 16th and 17th of each month. It is then all surgical operations, examinations and arranging for treatment is done. While I am away I have daily reports from each case. In order to meet financial demands and treat those that

can not come to the sanitarium, all other days in the month I visit and see patients in all the principal towns in the state.

This sanitarium is at Reed City, Mich., a town of 3,000 inhabitants, 69 miles north of Grand Rapids, 48 miles east of Ludington, at the crossing of the Flint, Pere and Marquette railroad and Grand Rapids and Indiana railroad, easily reached from all parts of the country. The building is 127 feet on Chestnut street and 57 on Slosson avenue, three stories high, warmed with furnaces and lighted with electricity, in a town with fine air, good water and a mineral spring (Ne-chomo) which is unequalled, and whose waters are free to patients.

We treat all forms of diseases except contagious. Also persons suffering from drunkenness, morphine or opium habit or any other drug. We are also prepared to do all kinds of surgical work. Special attention is given to private diseases of both sexes, also to paralysis, rheumatism, throat, stomach, liver and kidney diseases. Persons with melancholy bordering on insanity receive marked and special attention.

Our prices for board, medicines, electricity, massage, nursing, in fact everything that is necessary (whether night or day) is \$10 per week. Surgical operations for one-half that is usually charged most cases. Operations and care, for so much until well, though there may be some special cases where people are wealthy and who desire special nursing all the time that we should charge more for. Rectal diseases we have given special attention to for years, and every case of piles we guarantee to cure.

While \$10 a week is one-third less than most sanitariums charge, still there are thousands who are dying for want of medical skill that can not pay that amount, so we have arranged that all who are worthy poor and have to be assisted by friends, societies, or counties, we will give half if their friends will give half. They have the same care, as good rooms and everything done for them as though they were rich.

I think this is the only sanitarium in the United States owned and controlled by a Spiritualist; yet no stress is put upon that, for our patients are of all forms of belief, and no religious dogma is pressed upon them, yet I feel that I am doing just what the spirit world wants me to do, and I also feel that their aid, support and benediction in this great undertaking at my age in life. All mediums, speakers and workers who have been true and faithful in the cause will find a home sanitarium here where they can receive medical aid, baths, etc., and at \$5 a week while sick, nothing if able to lecture. Also on Sunday a hall that is free for their use and service in the sanitarium.

I would say to the thousands of readers of this paper if you know of anyone sick and suffering, show them this article and send for Sanitarium Journal. Write to us for knowledge and we will answer you. Write and tell us age and symptoms and we will tell what we can do for you. Many cases we can treat at home.

In our third story we have rooms fixed up for a lying-in hospital, where quiet and seclusion can be found. Address all letters to

REED CITY SANITARIUM,

Reed City, Mich.

Andrew B. Spinney, M. D.

TRACT NO. 2.

Rev. M. F. Ham's sermon on Spiritualism and the testimony of Rev. Dr. Duryea of Brooklyn on mediumship.

Price, per 100, \$2.50; 50, \$1.50; 25, \$1; singly, 5 cts. For sale at this office.



DR. J. B. CAMPBELL.

JOHN BUNYAN CAMPBELL.

Prof. J. B. Campbell, M. D., V. D., is the well known vitapathist of the American Health college, Fairmount, Cincinnati, O. Dr. Campbell has so far succeeded in rising above all medical laws in that his methods are strictly foreign to all regular practitioners, and he enjoys good health at the age of 76 that many a younger man would give fortunes to possess—thus exemplifying his science through his own life.

Rev. C. H. Squires of the First Universalist church, San Antonio, Tex., delivered the fifth of his series of lectures to young people. His subject was, "How to Be Attractive." He said in part:

"First, be natural. Don't be flat, as the musicians say. Affectation is the silliest vice of shallow minds. When Cicero consulted the oracle at Delphi as to what course of studies he should pursue, he was told to 'follow nature.' When Herbert Spencer was asked the best plan of education his answer was 'follow nature.' Nothing is graceful which is not natural—not even a religion. Be good! Kindness is the one charm that never wears out. It is par value in every land or age. It is equally good for young or old. It is a language the dumb can speak, the deaf can hear, and even the animals can understand. When a Thoreau walks abroad the birds and squirrels rejoice, while angels stoop to smile. Chinese Gordon went among the most savage tribes of every continent by presenting the open hand of friendship and a smiling face. You may have red hair; kindness will make it golden. You may have a crooked nose; kindness will make it a curved line of beauty. You may have a freckled face; kindness will make it a heavenly fresco. But without goodness nothing can save you. You may be as beautiful as Cleopatra and fit only for the poison asp to sting to death; as clever as a Michiavelli, and as dangerous; as strong as Sullivan, and as brutal; or you may be only a village carpenter, like Jesus of Nazareth—a wanderer without where to lay your head; a martyr doomed to an early death. But with such a heart of love and such a life of goodness, with all else lost, you may be a light and joy to the world, loved here and exalted hereafter."

THE OPTUM AND MORPHINE HABIT.

"What We May Do to be Saved" is a little book, giving full particulars of a reliable cure. Free. Dr. J. L. Stephens, Sept. 14, Lebanon, Ohio.

INTENSE SUFFERING

From Dyspepsia and Stomach Troubles.

INSTANTLY RELIEVED AND PERMANENTLY CURED.

A New Discovery, But Not a Patent Medicine.

Dr. Redwell relates an interesting account of what he considers a remarkable cure of acute stomach trouble and chronic dyspepsia by the use of the new discovery, Stuart's Dyspepsia Tablets.

He says: The patient was a man who had suffered to my knowledge for years with dyspepsia. Everything he ate seemed to sour and create acid and gases in the stomach; he had pains like rheumatism in the back, shoulder blades and limbs, fullness and distress after eating, poor appetite and loss of flesh; the heart became affected, causing palpitation and sleeplessness at night.

I gave him powerful nerve tonics and blood remedies, but to no purpose. As an experiment I finally bought a fifty-cent package of Stuart's Dyspepsia Tablets at a drug store and gave them to him. Almost immediate relief was given and after he had used four boxes he was to all appearance fully cured.

There was no more acidity or sour watery risings, no bloating after meals, the appetite was vigorous and he has gained between 10 and 15 pounds in weight of solid, healthy flesh.

Although Stuart's Dyspepsia Tablets are advertised and sold in drug stores yet I consider them a most valuable addition to any physician's line of remedies, as they are perfectly harmless and can be given to children, invalids or in any condition of stomach with perfect safety, be harmless and containing nothing but vegetable fruit and essences, pure in sin and Golden Seal.

Without any question they are the safest, most effective cure for indigestion, biliousness, constipation and derangements of the stomach however slight or severe.

Stuart's Dyspepsia Tablets are by druggists everywhere at fifty cents for full-sized package.—Adv.

THE REASON WHY—Or Spiritual Forces, by Mrs. Julia Crafts Smith, seaman, assisted by her spirit guides. 50 cents.

HEALTH AND POWER—Babbitt. 25c.

(Entered at the Postoffice at Columbus, O., as Second-Class Matter.)

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The Light of Truth can not well undertake to vouch for the honesty of its advertisers. Advertisements which appear fair and honest upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns they are at once interdicted.

Rejected MSS. will not be returned without postage accompanying the same—nor preserved beyond thirty days after receipt. Obituary notices of five lines inserted free. Ten cents per line over that number.

OUR GLADSTONE.

A few weeks ago the whole civilized world was startled by the news that the greatest living statesman was seriously ill and liable to be called into the Beyond. How the hearts of the people everywhere surged forth in blessings upon the "Grand Old Man!" How the world paused a moment in the mad rush for pelf and profit to recount the splendor of his genius! How thick and fast fell the great deeds of his prowess upon the ledger of the world's memory! The very pulsations of his old and worn frame were felt by millions on millions of people who suffer from man's inhumanity to man! Because he is first of all a man and feels for his fellows. Perhaps no other than he has achieved from the wrack of English civilization a more brilliant and blest position. Upon his utterances the wisest men in statecraft hang in meek subservience, and the picture of his closing days is one of the marvels of the nineteenth century. The Spiritualists everywhere concede to Mr. Gladstone these triumphs, and especially so in the United States, for here we enjoy, in theory at least, a free air, and can in consequence offer a better appreciation. But in thus estimating the great Englishman the Light of Truth does not forget that the Spiritualists, at least of this country, have their Gladstone, and very many of the qualifications so splendidly exemplified in the English statesman are manifested in our Gladstone, albeit fame, such as the world runs after, has not perched upon the crest of his genius. But like many others whose enduring work and noble self-sacrifice have outlasted the bravos of a thoughtless rabble, his fame is secure in that world where encomiums are earned only by the labor of helping others. The Light of Truth offers no fulsome flattery when it calls J. S. Loveland Our Gladstone. And the title, lovingly bestowed, has been suggested largely by the perusal of his latest message to the world of benighted humanity on mediumship. This book appears to be the boiling down of Professor Loveland's best thought and wisdom. He speaks here from the point of view of an Alpine climber who has gotten above the foothills and looks back over forty years or more of steady, never-swavering devotion to a single end. It is without question the best work extant on the philosophy of mediumship and the uses of mediumship. Much stress is laid on the uses of this wondrous yet natural attribute, and it should be in the hands of every genuine Spiritualist. It should be their handbook. It should be read in part every day of their lives, and the Light of Truth asserts with full consideration of its significance that Spiritualists are guilty of criminal negligence if they do not take hold of the book and stop asking questions concerning this momentous subject. For in its

pages they will find an exposition and deduction of the very highest value.

In the publication of this work, which was written for the Light of Truth, there has been but one object in view, and that was to give the Spiritualists and investigators of the world a treatise on mediumship, its laws and its meaning, drawn from the best sources of inspiration and experience. There is no hesitation in asserting that the wise and thoughtful Loveland has performed the work. Professor Loveland requires no introduction to American Spiritualists and free thinkers. For quite a half century he has stood in the van and wherever there was a head and brains required he has been put into the breach, and now in the ripe and mellow evening of his grand life he gives his best thought on the greatest subject that engages the thought of the world, a grander theme than statecraft, and in naming him the Gladstone of Spiritualism he receives simply his own.

Now if the Spiritualists of this country, and investigators who are interesting themselves in the subject, want to know what mediumship is, how to use it and how not to use, and how to make it the one grand star in the galaxy of Spiritual development, good health, sound heads, loving hearts and honorable lives, let them procure a copy of this gem and make it a key-note to their daily walks.

SOME CONSIDERATIONS ON A VITAL SUBJECT.

The Light of Truth is second to no journal in the world in standing out for the integrity of mediumship and defense of persecuted mediums of known honesty. All due consideration being given to the fact that sensitive persons—mediums—are subject to all kinds of influences and perforce go wrong at times on that account, consequently ought not to be condemned, still a more potent fact continually obtrudes, and that is that the moral principles upon which society is based must be maintained even though psychical phenomena be reduced in volume to the lowest minimum. Although it can be truly affirmed that some extraordinary phenomena have been elicited through mediums of weak moral natures, it were better that no psychical phenomena be forthcoming from such, and every force be brought to bear to correct and improve the moral tone of the medium. In this perhaps will be seen as great, certainly a more practical phenomenon, than any which may have been abjured in order that it might be brought about. The time has long been demanding that integrity, constitutional or acquired, shall be the test of mediumship. We know that the latter does not involve the former, but it should be made to accompany it. Good morals and good mediumship are not necessarily antagonistic because not involved in each other.

The province of mediumship is to teach the world a better, higher economy. We are not of those who admit that it fails, as it certainly does, when mediums succumb to temptations.

To be sure, there is fraud everywhere, but that is no defense if mediums are to be regarded as teachers and examples of right living and right doing. The argument that moral laxity must be winked at because the person is a good medium is worn to shreds, and today flaps its bedraggled ends in the faces of Spiritualists, who are Spiritualists, everywhere.

However, with all this in view, the Light of Truth does not hesitate to affirm that a large share of this odium attaches to a certain class of spiritistic phenomenologists who make up a sort of erotic psychism. The demands of

an exorbitant appetite cultivated by these people are to be seen in many a wreck. Added to this is an almost criminal gullibility which too often tempts mediums to betray their sacred calling and foist bogus manifestations on their dupes.

The problem is a difficult but not insoluble one, and upon Spiritualists themselves rests the responsibility of it as well as the solution.

Again, we have a new evil to deal with in the schemes dishonest mediums use to conceal their identity. One of these is to employ aliases and thus enter a new field of exploitation under a new name. If Spiritualists who are thus deceived and hurt would read the Light of Truth and post themselves much trouble would be avoided. In the first place, no strange medium should be invited or employed to give sittings until he has given credentials from some properly accredited source. The best way to pursue is to totally ignore persons who tramp about the country claiming to be great mediums. True mediums do not perform their work in that manner, and if one of them does happen to be traveling from one place to another, he will not enter a strange place and presume to exercise his mediumship without first making his identity and integrity complete. All others are frauds and should be discountenanced. The Light of Truth knows of no question now before the Spiritualists of this country equal in importance to the integrity and the moral character of mediums.

DR. PEEBLES' LATEST BOOK OF TRAVELS.

"Three Journeys Round the World" is the rather unpretentious title of a pretentious book lately issued by the Banner of Light Publishing Co. It is a splendidly bound volume and in all respects is a first class sample of the bookmakers' art. But beautiful and attractive as this feature of the work before us is, it is in the mine of information bound up between the covers, 554 pages apart, that the reader is to look for its real excellencies. This compilation is the last and best work of our patriarchal globe trotter because it is at once a review and epitome of his former travels, together with the experience of the journey recently ended. It is within the province of few careers to circumnavigate the earth three times, and if the author made his previous narratives interesting he has added ripeness to the present narrative and it is justly entitled to a place in the library of travel and observation. The great value of this work is in the specialty shown in making the author's observations of different peoples and climes always include their Spiritualism. Dr. Peebles shows us that Spiritualism is everywhere, among all tribes and tongues, ancient and modern. In no case does he leave his description of the manners and customs of a people until he has given us a glimpse of their psychical and spiritual natures and beliefs. In the perusal of such a work, then, the Spiritualist will find himself in a cosmopolitanism which includes the whole earth. All the reader has to do is to bear in mind the variations in intellectual development, climatic conditions, and the hereditary bias of the different nations and tribes discussed.

We are glad that Dr. Peebles has written this book. It can not but aid immensely in the extension of the general knowledge pertaining to Spiritualism.

Bradstreets lets us down easy this week. It says that "business failures, though slightly larger than last week, numbering 295, against 288 the week before, are little above the normal."

THE NUMBER OF SPIRITUALISTS IN THIS COUNTRY.

HOW TO FIND OUT.

This could readily be accomplished if all readers of this paper were to send us the names of those whom they know positively to be Spiritualists in their city, town or village.

If one postal card will not hold all the names, send two. If it takes more than this use a letter sheet and inclose it in an envelope with a two-cent stamp on it.

This is but a small sacrifice and may lead to much good. Begin at once, and we will publish the results.

Let those who receive a sample copy of this paper also be included in this gathering of statistics.

Address Census Editor, Light of Truth, Columbus, O.

"THE UNEMPLOYED" A MISNOMER

The New York Commercial Advertiser says that confessedly the most serious and the most difficult social problem relates to the unemployed. So overwhelming are the difficulties that some investigators despair of a solution amid existing conditions. A wise despair truly. For just as long as rapacity rules the lives of men who wield power in the world by reason of it, so long will there be that large and constantly increasing class at the bottom of the social ladder. The solution of the problem lies in the recognition by mankind that the Golden Rule is the supreme law now operative and that the misery of the world is the decree to which that law has sentenced it. The conviction and the sentence have come and they are being worked out. We do not say that the law of righteousness as enunciated by the Golden Rule is to come when men grow to recognize it. It is here and now. It is the ruling force of the various sociological biases. An old saying is to the effect that God is not mocked. Mankind are learning the significance of this truth in the problems which now puzzle them. The phrase "God is not mocked" has been interpreted by prophets and poets and statesmen everywhere and throughout all time as embodying one fundamental principle, to wit, men can not rise to any permanent success in life where motives spring from self-aggrandizement.

The United States and its destiny as a nation was foreshadowed by every sage and philosopher of history. When the forefathers declared that all men are endowed with certain inalienable rights, among which are life, liberty and the pursuit of happiness, they declared in effect that love and fellowship or the Golden Rule should be *salus populi est suprema lex*, that it should be the welfare of the whole people and that welfare was to be the supreme law. The people are apostate to this. Let them return to it. For they and not the law are mocked.

The unemployed is a misnomer. It is not a positive condition inhering in the body politic. It is a fungus growth which in time will destroy the body politic but not the imperishable law that framed it. The law will work to its fulfillment, and when men yet unborn shall rise above flesh and per cent and labor in conformity to the law there will be no problem of the unemployed, for all shall work and be fed and housed and clothed. One shall not plant and another reap, neither shall one build and another inhabit.

THE LIGHT OF TRUTH.

9

B. B. HILL.

Mr. Hill is one of the leading business men of Philadelphia, Pa., and stands high in the esteem of his fellow-men. For 45 years he has been a devoted Spiritualist, and has endeavored to investigate every phase of manifestation that has come up in Spiritualism. Mediumship has been a factor in his own home, hence he is keenly alive to the necessity for its protection. He has been cautious in his investigations, and has never formed his conclusions hastily. His time and money have been freely expended in his search for truth, upon which he has planted his feet as upon a rock of safety, to stand firmly there henceforth and forever. Kind, just and generous by nature, he has ever given mediums his sympathy, and has stood nobly by them in their time of need. When others talked, he worked, and by so doing often rescued many a medium and occasionally a platform speaker from the clutches of the law. He took a deep interest in the work of Jonathan M. Roberts, and did all in his power to help that gentleman in his efforts to free the minds of men from the shackles of creedal superstition. Mr. Hill was a delegate to the first convention, and was an energetic worker there. At the convention of 1894 he took an active part, and was unanimously chosen second trustee. The National Spiritualists' association has no stronger friend than B. B. Hill, and no one more devoted to the principles for which it stands. "Defend and protect your mediums" is his motto, and faithfully has he carried it out in his own life. He is everywhere known as an earnest worker in behalf of Spiritualism. That he may long be spared to the cause and to the National Spiritualists' association is the wish of his many friends.

OBSERVES THE DISTINCTION.

The Pittsburg, Pa., Dispatch, commenting on the recent raid made upon disreputable persons who have been prostituting mediumship in Allegheny, says: "We concluded that the police, in instituting prosecution on those charges, do so from the conviction that Spiritualism should not be degraded to satisfy greed for self, either in its practitioners or in its disciples."

Whatever may have been the motives of the police, the Dispatch is correct in the assumption that Spiritualism should not be thus degraded nor in any manner identified with the voraciousness of moral monstrosities who work their schemes under cover of prostituted mediumship.

CENSUS THANKS.

We are indebted to the following friends for lists of Spiritualists in various parts of the country: Mrs. A. E. Brown, A. E. Dickerson, A. W. Courchaine, L. L. Balliet, Dr. W. Clar- enze, J. Groos, Mary E. Peck, F. W. Bosworth, C. Boeck, F. O. Hunt, Jas. Webster, C. P. Searles, O. T. Jones, Mrs. L. E. Wood, Jas. Freeman, Mag- gie Stewart, L. M. Vogers, J. W. Dun- lap, H. Scharffetter, Henry Klipfel, Pres. Osborne, Jane D. Churchill and Mrs. Whipple.

DEAR ME, SUZ!

Mrs. Kingsbury, a prominent society woman of Atlanta, Ga., has written a letter on "The Abuse of Osculation in the South," which has nearly shocked people to death. Mrs. K. says there are several well known society people who have actually been caught kissing when it was known, absolutely known, that there was not the slightest tie between them.

OUR SERMON.

It is natural for a man to get all he can for his services; and no man can be paid too much for work done, whether it be of the material or men- tal—the mortal or spiritual. But there is a limit to everything—even to pay- ing for one's happiness or the saving of one's life.

We consider that mediums and doc- tors should be the best paid of all professions, for one contributes to hu- man happiness or moral health and the other to physical health.

But having one's wishes gratified, so far as they appertain to our needs and comforts, is one thing, and avarice is another.

Many a medium has been dropped by the spirit hosts when avarice began to assume unspiritual dimensions, and many a good physician has lost pres- tige for the same reason (whether of the spiritual or material order of heal- ers).

Avarice and spirituality do not mix in one human compound. They are antagonistic force centers or influ- ences, and the finer is destroyed. The man remains intact; but his standard in spirit is lowered. He has fallen to the plane of spirits who are of that order, and the higher forces leave him. Often he feels the loss, and resorts to fraud to keep up appearances. This only makes matters worse, and we have a criminal among us. Such, however, are comparatively rare, but one is sufficient to disgrace the body politic in his section.

Then we have the fakirs, pure and simple—men who are neither mediums nor Spiritualists, but belong to other denominations, and who, by attending a few seances, conceive the idea of imitating them, often believing they are but giving what they got. Natur- ally tricky or deceptive in their make- up, they judge others by themselves, and start out to play Spiritualism. Such are more numerous than the first named, and are the bane of the cause.

The first named are subject to re- form, the latter have nothing to re- form—never having been honest—thus beyond redemption. If we could be favored by legislative action in a man- ner that would afford us protection from these cormorants it would save many from being duped. But as it is, the innocent often suffer for the guilty, and we can offer but feeble resistance. However, we have done very well, con- sidering all things; and by warning our workers against certain vices, we might, at least, keep them from falling into the same practices with those not of our calling.

WORTHY OF EMULATION.

A subscriber, Mr. James Webster, writes:

I sent several copies of my Light of Truth to a friend, and in a letter to me yesterday he says: "I read your papers enjoyed them very much. I then took them to the village and showed them to our Dr. J—. He thought them just grand and subscribed at once."

Let this be a hint to our readers not to hide their light under a bushel. Any intelligent reader can appreciate the Light of Truth.

THAT ALBUM.

E. R. Kidd of Canton, O., writes: "The Light of Truth Album reached me this morning. To say that I am pleased with it is not putting it strong enough; I am delighted. This album should grace the home of every Spir- itualist throughout the country; be- sides, it is something we can use in an argument with orthodox people. In fact, it is an argument within it- self of the intellectual, thinking, brainy people we have within our ranks.

EDITORIAL NOTES.

Subscribe for the Light of Truth and be happy.

This is the jubilee year. Try to make it what the term implies.

When you finish reading this paper mail it to your friend on the fence.

The Light of Truth will be sent to any address for three months on trial for 25c.

Either Emile Zola is a naughty bad man, or there is something rotten in the French republic.

Mrs. H. S. Lake, one of the best ora- tors the Spiritualist rostrum ever pro- duced, will speak at the fiftieth anni- versary of Spiritualism in Columbus, on April 3.

Suicides in the United States: 1890, 2,040; 1897, 6,600. Murders in the United States: 1886, 1,449; 1896, 10,652. This is a part of the handwriting on the wall.

Count Alexander Aksakof's new book, "A Case of Partial Dematerializa- tion of the Body of a Medium," is for sale by the Banner of Light Pub. Co., Boston. Price, 75c.

A gentleman called upon us the other day to report the case of a wom- an who actually stuck a postage stamp on a letter before she wrote the ad- dress. She is a Christian Scientist.

The Coming Light is a splendidly printed and engraved magazine, and deserves to be supported. It is a monthly published by R. L. Bernier, San Francisco, Cal., at \$1 per annum.

A murder trial is going on at Wil- kesbarre, Pa., which is about as big a farce as ever travestied justice. It re- lates to the indictment of 68 men for the killing of the Latimer miners last summer.

The tone imparted by President Mc- Kinley to that scale subject for poor jokes, the boarding house, is now com- patible with our taste and we shall immediately break up housekeeping and go to boarding.

The gourmand appetite for unique horrors in the show line is being tick- led by a biped in Indiana who hyp- notizes his wife and then disjoins every bone in her body in the presence of other quadrupeds with bipedal at- tributes who pay to see the disgusting performance.

A Christian Science healer is under indictment at Camden, N. J., for al- lowing diphtheria to kill a child with- out a bolus and pills "regular" in at- tendance. The man's lawyers will very likely want to find out what's to be done with the "regulars" whose diphtheria patients die.

Adolph Luetgert of Chicago, whose two trials for the murder of his wife have attracted worldwide attention, has been convicted by a jury on his second trial of murder in the second degree and sentenced to imprisonment for life. If he was guilty at all he was guilty of murder in the first degree. His conviction smells fishy.

The Rev. Mr. Akin, pastor of a church at Bourbon, Ind., took for a subject recently "His Satanic Majes- ty." He painted that important func- tionary in such a vivid manner that his audience became panic-stricken, over- turned the stove and the building burned to the ground. Respectfully referred to the "Anti-Spiritualists."

The presbytery of Louisville, Ky., has tried and convicted Rev. Houston for heresy because he teaches that the Lord's supper may be administered by the head of a family at home as well as by a church ordinance. Of course this is a tweedle dee and tweedle dum dispute, but it would be a good thing for Kentucky bourbonism if there

were a score of heretics there like Rev. Houston.

"Whatever may be the language of the contract, the United States will discharge all of its obligations in the currency recognized as the best throughout the civilized world at the times of payment." President McKin- ley, in his speech at the banquet at the National Association of Manufac- turers.

A more dishonest and far-reaching shame never was uttered by the lips of a public man.

A correspondent commends Rev. McGrady's sermon on Spiritual Mani- festations, published in a recent num- ber of the Light of Truth, but can not understand why he should speak of the "Witch of Endor" when the Bible refers to her as the "Woman of En- dor." The stigma "Witch of Endor," like many other opprobrious but pop- ular epithets, is used by mere force of habit. "Tom Paine" is another of the bogies of the orthodox hallucination.

Religion doesn't seem to act as a deterrent against anger in Nicholas- ville, Ky., for, according to a news item, Alvin Overstreet killed Fred Knight in a hand to hand conflict. The former may claim self-defense, but having the reputation of being one of the most religious men in the county, he should have followed the injunctions of his Master and try the "soft answer" tenet on him, instead of an axe-handle, in reply to a blow which missed him. "Love ye one another" seems to have been eliminated from the Kentucky edition.

What the "our church" Presbyteri- ans call "heresy" is having a redivi- vus. Prof. McGiffert, high up in the ministry of that denomination, has written a "heretical" book. He calls it "The Apostolic Age." He examines the Book of Acts and sifts the state- ments as he would any volume of pro- fane history, and sets aside what crit- ics call "popular religious concep- tions," and "assumes limitations of knowledge in Jesus which surprise and disturb believers who have always regarded him as omniscient, even in his infancy." The Light of Truth earnestly hopes the disturbance will continue.

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OUR GLADSTONE.

A few weeks ago the whole civilized world was startled by the news that the greatest living statesman was seriously ill and liable to be called into the Beyond. How the hearts of the people everywhere surged forth in blessings upon the "Grand Old Man!" How the world paused a moment in the mad rush for pelf and profit to recount the splendor of his genius! How thick and fast fell the great deeds of his prowess upon the ledger of the world's memory! The very pulsations of his old and worn frame were felt by millions on millions of people who suffer from man's inhumanity to man! Because he is first of all a man and feels for his fellows. Perhaps no other than he has achieved from the wrack of English civilization a more brilliant and blest position. Upon his utterances the wisest men in statecraft hang in meek subservience, and the picture of his closing days is one of the marvels of the nineteenth century. The Spiritualists everywhere concede to Mr. Gladstone these triumphs, and especially so in the United States, for here we enjoy, in theory at least, a free air, and can in consequence offer a better appreciation. But in thus estimating the great Englishman the Light of Truth does not forget that the Spiritualists, at least of this country, have their Gladstone, and very many of the qualifications so splendidly exemplified in the English statesman are manifested in our Gladstone, albeit fame, such as the world runs after, has not perched upon the crest of his genius. But like many others whose enduring work and noble self-sacrifice have outlasted the bravos of a thoughtless rabble, his fame is secure in that world where encomiums are earned only by the labor of helping others. The Light of Truth offers no fulsome flattery when it calls J. S. Loveland Our Gladstone. And the title, lovingly bestowed, has been suggested largely by the perusal of his latest message to the world of benighted humanity on mediumship. This book appears to be the boiling down of Professor Loveland's best thought and wisdom. He speaks here from the point of view of an Alpine climber who has gotten above the foothills and looks back over forty years or more of steady, never-swinging devotion to a single end. It is without question the best work extant on the philosophy of mediumship and the uses of mediumship. Much stress is laid on the uses of this wondrous yet natural attribute, and it should be in the hands of every genuine Spiritualist. It should be their handbook. It should be read in part every day of their lives, and the Light of Truth asserts with full consideration of its significance that Spiritualists are guilty of criminal negligence if they do not take hold of the book and stop asking questions concerning this momentous subject. For in its

pages they will find an exposition and deduction of the very highest value.

In the publication of this work, which was written for the Light of Truth, there has been but one object in view, and that was to give the Spiritualists and investigators of the world a treatise on mediumship, its laws and its meaning, drawn from the best sources of inspiration and experience. There is no hesitation in asserting that the wise and thoughtful Loveland has performed the work. Professor Loveland requires no introduction to American Spiritualists and free thinkers. For quite a half century he has stood in the van and wherever there was a head and brains required he has been put into the breach, and now in the ripe and mellow evening of his grand life he gives his best thought on the greatest subject that engages the thought of the world, a grander theme than statecraft, and in naming him the Gladstone of Spiritualism he receives simply his own.

Now if the Spiritualists of this country, and investigators who are interesting themselves in the subject, want to know what mediumship is, how to use it and how not to use, and how to make it the one grand star in the galaxy of Spiritual development, good health, sound heads, loving hearts and honorable lives, let them procure a copy of this gem and make it a key-note to their daily walks.

SOME CONSIDERATIONS ON A VITAL SUBJECT.

The Light of Truth is second to no journal in the world in standing out for the integrity of mediumship and defense of persecuted mediums of known honesty. All due consideration being given to the fact that sensitive persons—mediums—are subject to all kinds of influences and perforce go wrong at times on that account, consequently ought not to be condemned, still a more potent fact continually obtrudes, and that is that the moral principles upon which society is based must be maintained even though psychical phenomena be reduced in volume to the lowest minimum. Although it can be truly affirmed that some extraordinary phenomena have been elicited through mediums of weak moral natures, it were better that no psychical phenomena be forthcoming from such, and every force be brought to bear to correct and improve the moral tone of the medium. In this perhaps will be seen as great, certainly a more practical phenomenon, than any which may have been abjured in order that it might be brought about. The time has long been demanding that integrity, constitutional or acquired, shall be the test of mediumship. We know that the latter does not involve the former, but it should be made to accompany it. Good morals and good mediumship are not necessarily antagonistic because not involved in each other.

The province of mediumship is to teach the world a better, higher economy. We are not of those who admit that it fails, as it certainly does, when mediums succumb to temptations.

To be sure, there is fraud everywhere, but that is no defense if mediums are to be regarded as teachers and examples of right living and right doing. The argument that moral laxity must be winked at because the person is a good medium is worn to shreds, and today flaps its bedraggled ends in the faces of Spiritualists, who are Spiritualists, everywhere.

However, with all this in view, the Light of Truth does not hesitate to affirm that a large share of this odium attaches to a certain class of spiritistic phenomenologists who make up a sort of erotic psychism. The demands of

an exorbitant appetite cultivated by these people are to be seen in many a wreck. Added to this is an almost criminal gullibility which too often tempts mediums to betray their sacred calling and foist bogus manifestations on their dupes.

The problem is a difficult but not insoluble one, and upon Spiritualists themselves rests the responsibility of it as well as the solution.

Again, we have a new evil to deal with in the schemes dishonest mediums use to conceal their identity. One of these is to employ aliases and thus enter a new field of exploitation under a new name. If Spiritualists who are thus deceived and hurt would read the Light of Truth and post themselves much trouble would be avoided. In the first place, no strange medium should be invited or employed to give sittings until he has given credentials from some properly accredited source. The best way to pursue is to totally ignore persons who tramp about the country claiming to be great mediums. True mediums do not perform their work in that manner, and if one of them does happen to be traveling from one place to another, he will not enter a strange place and presume to exercise his mediumship without first making his identity and integrity complete. All others are frauds and should be discountenanced. The Light of Truth knows of no question now before the Spiritualists of this country equal in importance to the integrity and the moral character of mediums.

DR. PEEBLES' LATEST BOOK OF TRAVELS.

"Three Journeys Round the World" is the rather unpretentious title of a pretentious book lately issued by the Banner of Light Publishing Co. It is a splendidly bound volume and in all respects is a first class sample of the bookmakers' art. But beautiful and attractive as this feature of the work before us is, it is in the mine of information bound up between the covers, 554 pages apart, that the reader is to look for its real excellencies. This compilation is the last and best work of our patriarchal globe trotter because it is at once a review and epitome of his former travels, together with the experience of the journey recently ended. It is within the province of few careers to circumnavigate the earth three times, and if the author made his previous narratives interesting he has added ripeness to the present narrative and it is justly entitled to a place in the library of travel and observation. The great value of this work is in the specialty shown in making the author's observations of different peoples and climes always include their Spiritualism. Dr. Peebles shows us that Spiritualism is everywhere, among all tribes and tongues, ancient and modern. In no case does he leave his description of the manners and customs of a people until he has given us a glimpse of their psychical and spiritual natures and beliefs. In the perusal of such a work, then, the Spiritualist will find himself in a cosmopolitanism which includes the whole earth. All the reader has to do is to bear in mind the variations in intellectual development, climatic conditions, and the hereditary bias of the different nations and tribes discussed.

We are glad that Dr. Peebles has written this book. It can not but aid immensely in the extension of the general knowledge pertaining to Spiritualism.

Bradstreets lets us down easy this week. It says that "business failures, though slightly larger than last week, numbering 295, against 288 the week before, are little above the normal."

THE NUMBER OF SPIRITUALISTS IN THIS COUNTRY.

HOW TO FIND OUT.

This could readily be accomplished if all readers of this paper were to send us the names of those whom they know positively to be Spiritualists in their city, town or village.

If one postal card will not hold all the names, send two. If it takes more than this use a letter sheet and inclose it in an envelope with a two-cent stamp on it.

This is but a small sacrifice and may lead to much good. Begin at once, and we will publish the results.

Let those who receive a sample copy of this paper also be included in this gathering of statistics.

Address Census Editor, Light of Truth, Columbus, O.

"THE UNEMPLOYED" A MISNOMER

The New York Commercial Advertiser says that confessedly the most serious and the most difficult social problem relates to the unemployed. So overwhelming are the difficulties that some investigators despair of a solution amid existing conditions. A wise despair truly. For just as long as rapacity rules the lives of men who wield power in the world by reason of it, so long will there be that large and constantly increasing class at the bottom of the social ladder. The solution of the problem lies in the recognition by mankind that the Golden Rule is the supreme law now operative and that the misery of the world is the decree to which that law has sentenced it. The conviction and the sentence have come and they are being worked out. We do not say that the law of righteousness as enunciated by the Golden Rule is to come when men grow to recognize it. It is here and now. It is the ruling force of the various sociological biases. An old saying is to the effect that God is not mocked. Mankind are learning the significance of this truth in the problems which now puzzle them. The phrase "God is not mocked" has been interpreted by prophets and poets and statesmen everywhere and throughout all time as embodying one fundamental principle, to wit, men can not rise to any permanent success in life where motives spring from self-aggrandizement.

The United States and its destiny as a nation was foreshadowed by every sage and philosopher of history. When the forefathers declared that all men are endowed with certain inalienable rights, among which are life, liberty and the pursuit of happiness, they declared in effect that love and fellowship or the Golden Rule should be salus populi est suprema lex, that it should be the welfare of the whole people and that welfare was to be the supreme law. The people are apostate to this. Let them return to it. For they and not the law are mocked.

The unemployed is a misnomer. It is not a positive condition inhering in the body politic. It is a fungus growth which in time will destroy the body politic but not the imperishable law that framed it. The law will work to its fulfillment, and when men yet unborn shall rise above flesh and per cent and labor in conformity to the law there will be no problem of the unemployed, for all shall work and be fed and housed and clothed. One shall not plant and another reap, neither shall one build and another inhabit.

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B. B. HILL.

Mr. Hill is one of the leading business men of Philadelphia, Pa., and stands high in the esteem of his fellow-men. For 45 years he has been a devoted Spiritualist, and has endeavored to investigate every phase of manifestation that has come up in Spiritualism. Mediumship has been a factor in his own home, hence he is keenly alive to the necessity for its protection. He has been cautious in his investigations, and has never formed his conclusions hastily. His time and money have been freely expended in his search for truth, upon which he has planted his feet as upon a rock of safety, to stand firmly there henceforth and forever. Kind, just and generous by nature, he has ever given mediums his sympathy, and has stood nobly by them in their time of need. When others talked, he worked, and by so doing often rescued many a medium and occasionally a platform speaker from the clutches of the law. He took a deep interest in the work of Jonathan M. Roberts, and did all in his power to help that gentleman in his efforts to free the minds of men from the shackles of credal superstition. Mr. Hill was a delegate to the first convention, and was an energetic worker there. At the convention of 1894 he took an active part, and was unanimously chosen second trustee. The National Spiritualists' association has no stronger friend than B. B. Hill, and no one more devoted to the principles for which it stands. "Defend and protect your mediums" is his motto, and faithfully has he carried it out in his own life. He is everywhere known as an earnest worker in behalf of Spiritualism. That he may long be spared to the cause and to the National Spiritualists' association is the wish of his many friends.

OBSERVES THE DISTINCTION.

The Pittsburg, Pa., Dispatch, commenting on the recent raid made upon disreputable persons who have been prostituting mediumship in Allegheny, says: "We concluded that the police, in instituting prosecution on those charges, do so from the conviction that Spiritualism should not be degraded to satisfy greed for self, either in its practitioners or in its disciples."

Whatever may have been the motives of the police, the Dispatch is correct in the assumption that Spiritualism should not be thus degraded nor in any manner identified with the voraciousness of moral monstrosities who work their schemes under cover of prostituted mediumship.

CENSUS THANKS.

We are indebted to the following friends for lists of Spiritualists in various parts of the country: Mrs. A. E. Brown, A. E. Dickerson, A. W. Courchaine, L. L. Balliet, Dr. W. Clarence, J. Groos, Mary E. Peck, F. W. Bosworth, C. Boeck, F. O. Hunt, Jas. Webster, C. P. Searles, O. T. Jones, Mrs. L. E. Wood, Jas. Freeman, Maggie Stewart, L. M. Vogels, J. W. Dunlap, H. Scharffetter, Henry Klipfel, Pres. Osborne, Jane D. Churchill and Mrs. Whipple.

DEAR ME, SUZ!

Mrs. Kingsbury, a prominent society woman of Atlanta, Ga., has written a letter on "The Abuse of Osculation in the South," which has nearly shocked people to death. Mrs. K. says there are several well known society people who have actually been caught kissing when it was known, absolutely known, that there was not the slightest tie between them.

OUR SERMON.

It is natural for a man to get all he can for his services; and no man can be paid too much for work done, whether it be of the material or mental—the mortal or spiritual. But there is a limit to everything—even to paying for one's happiness or the saving of one's life.

We consider that mediums and doctors should be the best paid of all professions, for one contributes to human happiness or moral health and the other to physical health.

But having one's wishes gratified, so far as they appertain to our needs and comforts, is one thing, and avarice is another.

Many a medium has been dropped by the spirit hosts when avarice began to assume unspiritual dimensions, and many a good physician has lost prestige for the same reason (whether of the spiritual or material order of healers).

Avarice and spirituality do not mix in one human compound. They are antagonistic force centers or influences, and the finer is destroyed. The man remains intact; but his standard in spirit is lowered. He has fallen to the plane of spirits who are of that order, and the higher forces leave him. Often he feels the loss, and resorts to fraud to keep up appearances. This only makes matters worse, and we have a criminal among us. Such, however, are comparatively rare, but one is sufficient to disgrace the body politic in his section.

Then we have the fakirs, pure and simple—men who are neither mediums nor Spiritualists, but belong to other denominations, and who, by attending a few seances, conceive the idea of imitating them, often believing they are but giving what they got. Naturally tricky or deceptive in their make-up, they judge others by themselves, and start out to play Spiritualism. Such are more numerous than the first named, and are the bane of the cause.

The first named are subject to reform, the latter have nothing to reform—never having been honest—thus beyond redemption. If we could be favored by legislative action in a manner that would afford us protection from these cormorants it would save many from being duped. But as it is, the innocent often suffer for the guilty, and we can offer but feeble resistance. However, we have done very well, considering all things; and by warning our workers against certain vices, we might, at least, keep them from falling into the same practices with those not of our calling.

WORTHY OF EMULATION.

A subscriber, Mr. James Webster, writes:

I sent several copies of my Light of Truth to a friend, and in a letter to me yesterday he says: "I read your papers enjoyed them very much. I then took them to the village and showed them to our Dr. J—. He thought them just grand and subscribed at once."

Let this be a hint to our readers not to hide their light under a bushel. Any intelligent reader can appreciate the Light of Truth.

THAT ALBUM.

E. R. Kidd of Canton, O., writes: "The Light of Truth Album reached me this morning. To say that I am pleased with it is not putting it strong enough; I am delighted. This album should grace the home of every Spiritualist throughout the country; besides, it is something we can use in an argument with orthodox people. In fact, it is an argument within itself of the intellectual, thinking, brainy people we have within our ranks.

EDITORIAL NOTES.

Subscribe for the Light of Truth and be happy.

This is the jubilee year. Try to make it what the term implies.

When you finish reading this paper mail it to your friend on the fence.

The Light of Truth will be sent to any address for three months on trial for 25c.

Either Emile Zola is a naughty bad man, or there is something rotten in the French republic.

Mrs. H. S. Lake, one of the best orators the Spiritualist rostrum ever produced, will speak at the fifth anniversary of Spiritualism in Columbus, on April 3.

Suicides in the United States: 1890, 2,040; 1897, 6,600. Murders in the United States: 1886, 1,449; 1896, 10,652. This is a part of the handwriting on the wall.

Count Alexander Aksakof's new book, "A Case of Partial Dematerialization of the Body of a Medium," is for sale by the Banner of Light Pub. Co., Boston. Price, 75c.

A gentleman called upon us the other day to report the case of a woman who actually stuck a postage stamp on a letter before she wrote the address. She is a Christian Scientist.

The Coming Light is a splendidly printed and engraved magazine, and deserves to be supported. It is a monthly published by R. L. Bernier, San Francisco, Cal., at \$1 per annum.

A murder trial is going on at Wilkesbarre, Pa., which is about as big a farce as ever travestied justice. It relates to the indictment of 68 men for the killing of the Latimer miners last summer.

The tone imparted by President McKinley to that sale subject for poor jokes, the boarding house, is now compatible with our taste and we shall immediately break up housekeeping and go to boarding.

The gourmand appetite for unique horrors in the show line is being tickled by a biped in Indiana who hypnotizes his wife and then disjoins every bone in her body in the presence of other quadrupeds with bipedal attributes who pay to see the disgusting performance.

A Christian Science healer is under indictment at Camden, N. J., for allowing diphtheria to kill a child without a bolus and pills "regular" in attendance. The man's lawyers will very likely want to find out what's to be done with the "regulars" whose diphtheria patients die.

Adolph Luetgert of Chicago, whose two trials for the murder of his wife have attracted worldwide attention, has been convicted by a jury on his second trial of murder in the second degree and sentenced to imprisonment for life. If he was guilty at all he was guilty of murder in the first degree. His conviction smells fishy.

The Rev. Mr. Akin, pastor of a church at Bourbon, Ind., took for a subject recently "His Satanic Majesty." He painted that important functionary in such a vivid manner that his audience became panic-stricken, overturned the stove and the building burned to the ground. Respectfully referred to the "Anti-Spiritualists."

The presbytery of Louisville, Ky., has tried and convicted Rev. Houston for heresy because he teaches that the Lord's supper may be administered by the head of a family at home as well as by a church ordinance. Of course this is a tweedle dee and tweedle dum dispute, but it would be a good thing for Kentucky bourbonism if there

were a score of heretics there like Rev. Houston.

"Whatever may be the language of the contract, the United States will discharge all of its obligations in the currency recognized as the best throughout the civilized world at the times of payment." President McKinley, in his speech at the banquet at the National Association of Manufacturers.

A more dishonest and far-reaching shame never was uttered by the lips of a public man.

A correspondent commends Rev. McGrady's sermon on Spiritual Manifestations, published in a recent number of the Light of Truth, but can not understand why he should speak of the "Witch of Endor" when the Bible refers to her as the "Woman of Endor." The stigma "Witch of Endor," like many other opprobrious but popular epithets, is used by mere force of habit. "Tom Paine" is another of the bogies of the orthodox hallucination.

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ATTITUDE OF THE BIBLE TOWARD SPIRITUALISM.

No. X.

SAMUEL

Is the next important medium to enter the arena. Like Samson, Samuel was born for a medium. Long before his birth Hannah, his mother, said in one of her prayers, "O Lord of hosts, if thou wilt indeed look upon the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then will I give him unto the Lord all the days of his life, and there shall no razor come on his head."—I Sam. 1-11.

Before referring directly to the case of Samuel it seems necessary to refer to a case of mediumship which occurred when Samuel was an infant. It is a message to Eli, the priest under whose care Samuel was placed from the time he was weaned until his full development as a medium. I abridge it as follows: "And there came a man of God unto Eli, and said unto him thus saith the Lord, did I plainly appear unto the house of thy fathers, when they were in Egypt in Pharaoh's house? . . . Behold, the days come that I will cut off thine arm, and the arm of thy father's house, and thou shalt see an enemy in my habitation, in all the wealth which God shall give Israel; and there shalt not be an old man in thine house forever. And the man of thine whom I shall not cut off from thine altar shall be to consume thine eyes, and to grieve thine heart; and all the increase of thine shall die in the flower of their age. And this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phineas; in one day they shall die both of them."—I Sam. 2:27-34.

The predictions of this "man of God," (medium) were literally fulfilled; and mediumship ceased in so much that it was said: "And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days; there was no open vision."—I Sam. 3:1.

Next we have the history of Samuel's development. Though the account is somewhat lengthy I can hardly abridge it. It is found in verses 4-10 of the chapter last quoted.

"The Lord called Samuel; and he answered, here am I. And he ran unto Eli, and said, Here am I; for thou callest me. And he said, I called not; lie down again. And he went and lay down. And the Lord called yet again, Samuel. And Samuel arose and went to Eli and said, Here I am; for thou didst call me. And he answered, I called not, my son; lie down again. Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him. And the Lord called Samuel again a third time. And he arose and went to Eli, and said here am I; for thou didst call me. And Eli perceived that the Lord had called the child. Therefore, Eli said unto Samuel, go, lie down; and it shall be, if he call thee, that thou shalt say, speak Lord; for thy servant heareth. So Samuel went and lay down in his place. And the Lord came, and stood, and called as at other times, Samuel, Samuel; then Samuel answered, speak, for thy servant heareth."

Here Samuel was called by an audible voice before he was old enough to comprehend what it was. Eli understood it and told him how to answer. The result was he obtained a long and important communication. Verses 16-18 read as follows: "Then Eli called Samuel, and said, Samuel, my son. And he answered, here am I. And he said, what is the thing that the Lord said unto thee? I pray thee hide it not from me; God do so to thee and more also if thou hide anything from me of all the things that he hath said unto thee. And Samuel told him every whit and hid nothing from him. And he said, it is the Lord; let him do what seemeth him good."

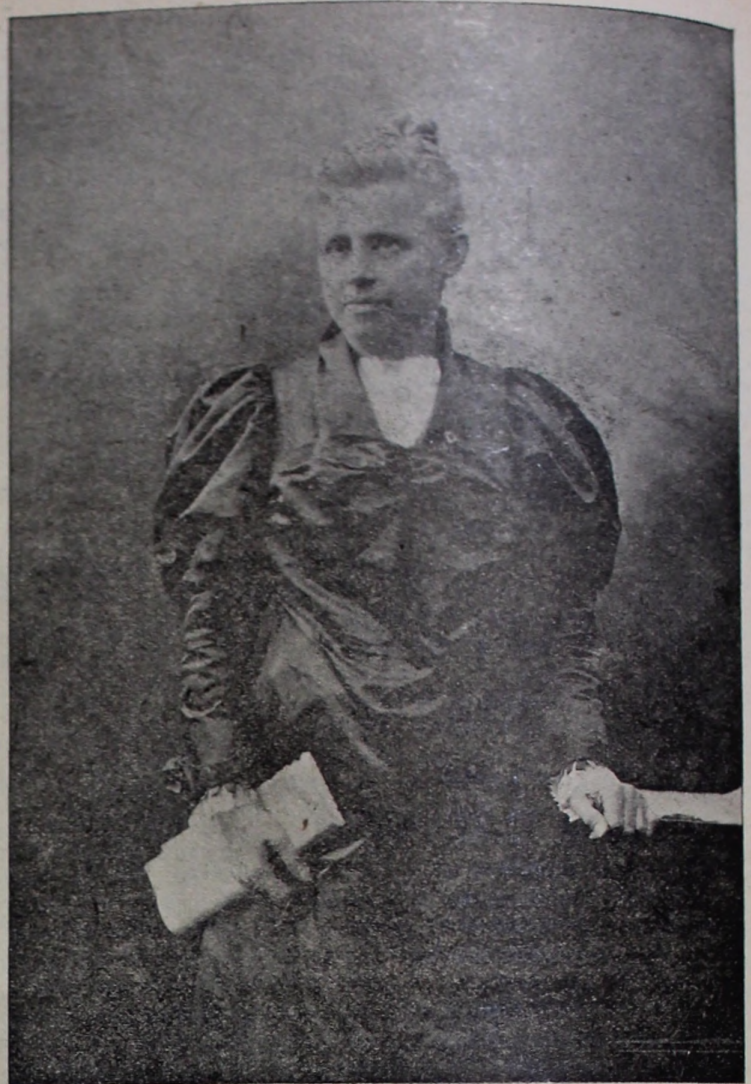
Verses 19-21 inform us that "Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the Lord. And the Lord appeared again in Shiloh, for the Lord revealed himself to Samuel in Shiloh by the word of the Lord."

Here, in verses 1, 7 and 21, the phrase "Word of the Lord" occurs. If the reader will re-examine them he will find proof of what I have before said, that this expression always implies mediumship. The first of these says, "The word of the Lord was precious in those days, for there was no open vision." The second says, "Samuel did not yet know the Lord, neither was the word of the Lord yet revealed to him." The other says, "And the Lord appeared again in Shiloh, for the Lord revealed himself to Samuel in Shiloh by the word of the Lord."

The next that is found in the Bible directly on the mediumship of Samuel is in I Sam. 9. Saul, the son of Kish, and his servant were out in search of some asses which had strayed away; finally despairing of finding them Saul says to his servant, Come and let us return, lest my father leave off caring for the asses, and take thought for us."—I Sam. 9-5. To this the servant replied, "Behold, there is in this city a man of God (medium), and he is an honorable man, all that he saith cometh surely to pass; now let us go thither, peradventure he can show us our way that we should go." It was customary to carry something with which to fee the medium, consequently Saul said, If we go, what shall we bring to the seer for the bread is spent in our vessels, and there is no present to bring to the man of God, what have we? The servant replied, "I have here at hand the fourth part of a shekel of silver; that will I give to the man of God to tell us our way." The writer or a later editor of the book then adds: "Before time in Israel when a man went to inquire of God, thus he spake, come let us go to the seer; for he that is now called a prophet was before time called a seer."

The determination was to use this seer as a fortune teller; so Saul said in verse 10, "Well said; come let us go. So they went to the city where the man of God was."

When they found young ladies drawing water they said, "Is the seer here?" When answered that he was they hastened to see him. Samuel's spirit guide had informed him that Saul was coming. In verses 15 and 16 we read: "Now the Lord had told Samuel in his ear the day before Saul came, saying, tomorrow about this time I will



MRS. H. S. LAKE, Lecturer.

send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over Israel, that he may save my people out of the hands of the Philistines! for I have looked upon my people because their cry is come unto me."

As soon as Samuel saw Saul he knew he was the man. The next paragraph says: "When Samuel saw Saul, the Lord said unto him, behold the man whom I spoke of, this same shall reign over my people."

MOSES HULL.

THE STREET OF BY AND BY.

One summer afternoon I was lazily swinging in my hammock under the pine trees. A bee was busily gathering honey from some hollyhocks growing near me, and a pair of robins were excitedly trying to guide their young brood in the way they should go in this, their first, venture into the great wide world. I was idly watching the busy creatures and thinking how parental care and affection are the same, whether in bird hearts or human, while underlying my speculations was the consciousness that my little girl's frock ought to be finished. But the buzzing bee, the anxious birds and the fragrant pine trees were more alluring than labor, and so I continued my lazy swinging and dreaming.

Suddenly I heard a voice by my side saying, "Go with me for a walk." I started up and beheld a venerable old man, with snowy hair and long white beard. He had a broad, thoughtful brow and a pair of intuitive blue eyes that seemed to penetrate to all the hidden secrets of my soul. I was too much amazed at his sudden appearance to answer him, and so, after a moment of waiting, again he said, "Go with me for a walk!" I was frightened, but scarcely dare refuse outright, and so made answer, "By and by, after I have finished the little girl's dress."

"No," he said, "I want you to go with me now, and we will walk down the street called By and By, and I certainly hope you will learn a lesson you never'll forget."

He spoke as one with authority, and

so without further objection I arose to go with him.

The street was very smooth, and led down a long, steep hill. It was pleasantly shaded by large drooping elms, and on both sides bordered by houses in an unfinished condition. That these fine buildings should be left incomplete seemed very strange to me, especially as they all seemed to be occupied by families.

As soon as we began to walk I began to ask questions.

"Will you tell me," I said, "why these buildings are left unfinished and yet are used as homes by these happy and careless people?"

"People are always contented and things are never finished on By and By street!" he quickly answered. "How far are we going?" I next asked my strange guide.

"O, down to the foot of the street to the house called Never!" he said.

We passed a field of daisies by the wayside, and I spoke of a sick friend's love for these flowers. "Will you wait while I gather some for her?" I asked. "You can sit here beneath this elm and rest for a moment."

"By and By," he said. "Wait and you can pick them when you come back," he added as he gave me a peculiar look.

As we continued our walk we passed a tearful little child.

"Let's stop and comfort the little fellow," I said, but "By and By" was his answer as he hurried me along.

Once I turned to go back, but the hill that seemed so easy to descend was now impossible to climb. Again my strange companion gave me that peculiar look, and then we walked rapidly onward until we approached a gigantic structure I had noticed at the other end of the street.

This building, that in the distance had seemed so grand and beautiful, when examined closely showed the same lack of finish noticeable in the smaller houses. The walks surrounding it were weedy and uncared for, and the flower beds were in no better condition. The whole place seemed neglected and desolate.

We reached its gloomy doorway and

my guide motioned me to go in. I hesitated, and he gently but firmly compelled me to enter the large and dismal hall. Here were a vast number of unfinished pictures that, had they been completed, would have made famous for all time the artists that conceived them. Here also were many pieces of statuary showing evidences of greater beauty and talent than even that of ancient Greece.

In the next room were the books and songs never finished. I glanced at a few of the latter and the thoughts were so tender it seemed a pity they had never been sung to the lonely hearts of a sorrowful world.

In the next apartment were numberless inventions, and these, too, were incomplete; but many of them were so skillfully planned that had they received a little more thought and patience they would have made wealthy the men who had already given them years of study and labor.

We passed through many rooms, more than I had time to describe, and finally entered a spacious apartment that at the first glance seemed empty; but on looking more carefully I saw thousands of good resolutions on the walls and the air was filled with quivering sighs and damp with many tears. A feeling of sadness took possession of me and I turned to my guide and asked the meaning of it all.

"This building," he said, "is the house called Never, and here is stored all of the unfinished work of life. Here are the songs never sung—the pictures never painted. Here are the broken hearts never healed and the tears never wiped away. Here are all the good resolutions never carried out; all the kind words never spoken; in fact, everything left incomplete in a human life is found here. And now idle dreamer," he said, "remember that the street that leads to this house called Never, the street where you can not retrace your steps, is called by that misleading name of By and By."

I closed my eyes for a moment to shut out all the disappointment and despair that filled this huge building, but when I again looked about me, my venerable friend, the mammoth building and the alluring street had all vanished, and I was once more lying in the hammock beneath the pine trees. The bee was still busy in the pink hollyhock, and the robins were yet nervously chirping parental warnings to their brood.

I sprang up and hastily completed the little garment, and when two hours later the child came from school inquiring if the dress were finished, I answered, "The gown is finished, little girl, and will not have to be carried down the street of By and By to the house called Never."

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Meadville, Pa.

CLAIRVOYANCE—A System of Philosophy, Concerning Its Laws, Nature and Unfoldment, by J. C. F. Grumbine.

According to its table of contents, one would think this a practical book for mediums or students of mediumship. But this is not the case. It is a book for the future—for people who can divine the meaning of authors—by which time the writer will be in the spirit sphere harmonizing with the book. He has shot rather too high to bring down much game. But the book is worthy of perusal for all that. It contains fine passages, which may be read for their face value, and make the reader feel that he has been in good company for the time being.

LIFE IN THE STONE AGE: A HISTORY OF ATHARAEI—An outline history of man written through the mediumship of U. G. Figley.

A PROPHECIC DREAM.

Upon a large upland farm lying four miles from the county seat and market town lived M. H. Moore, generally known as 'Squire H—, since he had most acceptably served the community in which he served as justice of the peace for many years. He was much sought as a judicial expert in common law, and in such cases as came before him for official decision he had the confidence of all litigants. In brief, he was a man of integrity, and in his later years was made judge of one of our courts.

Near him lived his son Joseph, a close copy of the honored sire—and together they plowed and sowed the broad paternal acres which yielded their abundance for both households.

One morning early, the Squire observing his son about to drive away, remonstrated with him for so doing; that certain pressing labors for which the day had been previously set apart ought not to be postponed or neglected. Being pressed to explain the cause of such an unwarranted change in the day's program, Joseph said to his father that during the night just passed he had had a dream which greatly impressed him, and he felt that he was justified in postponing the labors referred to and driving to the village at once.

The road leading to the town is a thoroughfare, accommodating a large outlying territory, and in its course traverses a broad river valley, out of which a long dug-way hill of easy grade winds up to the higher level, upon which the town, a mile away, is built. About half way up the ascent is a watering trough, at which most passing teams stop for a draught. In his dream of the previous night—which was twice repeated—Mr. H— stated, that as he seemed to be driving leisurely up the hill he saw a pocketbook or package in the road not far from the watering trough, and having alighted and picked it up he found it of evident value. Still pursuing his way he congratulated himself upon having the pleasure of soon restoring the package to the delightful owner, whomever it might happen to be, when a footman came into view around a turn in the road just ahead and Mr. H— recognized him at once as a man who had served time in the Ohio penitentiary for forgery, and as having in other ways earned a bad general record. Again Mr. H— thought 'how lucky that I should have happened along just in the nick of time, for,' thought he, "this man must certainly have stumbled upon the money in his descent of the hill, and with no earthly witness of the act, not the remotest hope would remain that the owner would ever know what became of it—indeed, how lucky!" Reflecting upon his strange fortune, Mr. H— had nearly reached the level ground when he met a stranger driving at a furious rate, and he at once suspecting him to be the owner of the lost money, promptly hailed him to ask the cause of such headlong haste. The stranger excitedly related his loss, somewhere, as he thought, not far back on the way, and the money was at once handed him.

Thus ended the story of the dream, substantially as related by Mr. H— to his father. The 'Squire was incredulous and thought it "only a dream," and not of sufficient consequence to warrant the sacrifice of further thought, much less a trip to the village to quell a whim. But Joseph was too deeply impressed with his vision, so vivid, so much in detail and seemingly real, to resist the temptation of going and drove off, and as the 'Squire evidently thought, only to return in a few hours disappointed and crestfallen.

Already on ascending the long hill already described he found, not far

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from the water trough, the valuable package which he had so clearly seen in his dream the previous night. Still farther along at the turn in the road he met the man with the prison record, as in the dream, and when near the summit he also met the excited stranger, to whom, after a few words of explanation, the lost package was restored.

Thus the story of the remarkable dream, and its verification in every essential particular is easily told; but who will tell us upon what philosophy or under what known law can such exact and marvelous coincidents be accounted for? More than once has Mr. H— related the occurrence in my presence, and hearing, and a lifelong acquaintance and friendship forbids even the suggestion of untruth or romancing.

ASHBEL G. SMITH.

Palmsville, O.

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CORRESPONDENCE

NEWS ITEMS.

Dr. Muhlenbruch has settled down in Oakland, Cal.

Bridgton, Mass., has Mrs. Chapman of Maine as circle medium.

C. H. Figuers is presently located at 77 York street, Cleveland, O.

Mrs. R. W. Barton is located at 294 East Bridge st., Grand Rapids, Mich.

Jane D. Churchill may be addressed at 283 Highland ave., Somerville, Mass.

Miss Hattie Ward is the secretary of the First Spiritual Society at Geneva, Ohio.

Dis De Bar is reported to be in New Orleans. Psychic spectacles are in order.

Mrs. Walters and Hatch ministered to the friends at Flint, Mich., on their way west.

The Woman's Auxiliary of Worcester had one of their popular suppers on the 18th.

Mrs. A. L. Pennel is located at 191 S. 2d st., New Bedford, Mass., open to engagements.

A Spiritualist club with Lester Lonis as president was organized at Oswego, N. Y.

J. C. F. Grumbine will be at Lake Helen, Fla., till Feb. 27th, when he goes to Boston.

An interested audience at Milford, Mass., listened to Mrs. Kate R. Stiles on the 30th ult.

Mr. T. A. Tertt is the president of a recently organized society in West Somerville, Mass.

G. W. Van Horn is located at Fort Wayne, Ind., though he contemplates removing to Ohio.

The L. P. U. of Brooklyn is being ministered to by Miss Lizzie Harlow of Haydenville, Mass.

The state agent of Minnesota, appointed by the N. S. A., is Mr. O. J. Johnson of Minneapolis.

Jonesboro, Ind., has been having a Spiritual revival through the ministrations of W. H. Andrews.

Don't forget the Chicago mass meeting of the N. S. A. on the 22d at Handale hall, 40 Randolph street.

The P. S. of Bridgeport, Conn., meets at 2 E. Main st., on Sundays and Wednesdays, at 7:30 p. m.

W. W. Aber, who married Miss Sallie Whiting, a favorably gifted medium, is located at Spring Hill, Kan.

Owen J. Meredith, the boy trumpet medium, can be addressed at Payne, O., for engagements through Indiana.

Syracuse, N. Y., had E. G. Reilly as lecturer on the 30th ult. Mr. Reilly is a new one on us, but many are being called.

Mrs. H. A. Baker of Daner's Mass., lectures and gives tests at Salem tomorrow. Frank Baxter the following Sunday.

Mrs. Tillie Henkle, test medium, is a to engagements. Address Gosnens, Ind. Vouched for by Dr. M. E. Peck of that city.

When slate writers or materializers are expected in country towns, ask for their credentials, and see that these too, are genuine.

Boston will celebrate the 50th anniversary by a two-days' massmeeting at the Bijou theater—the days fixed being the 30th and 31st of March.

Carrie Fuller Weatherford is lecturing and giving tests in Rockford, Ills., in the interests of the coming state and national convention in Chicago.

The midwinter convention of the Michigan State association at Jackson last week was a success, and proved of great benefit to many who attended,

THE LIGHT OF TRUTH.

The camp at New Era, Ore., begins this year on July 2d, and continues to 25th. W. P. Williams of Salem is the secretary. He may be addressed in care of State House.

Bridgeport, Conn., has organized a new society known as the Progressive Spiritual society, and meets at 223½ East Main street Sundays and Wednesdays at 7:30 p. m.

Dr. William Scheppegegrell, an old friend to the cause in New Orleans, has been made co-editor of the "Annals of Otology" and associate editor of "The Laryngoscope."

Dr. F. Schermerhorn was greeted by a large audience at Akron, O., where he began a five months' engagement. Midweek engagements accepted. Address 105 East Market street.

At the Buffalo convention Mrs. S. Augusta Armstrong delivered an eloquent address that still reverberates in the hearts of her hearers. Buffalo can be proud of its local talent.

Converse, Ind., lately had Mrs. Dr. Hilligoss of Anderson, Ind. This lady is a fine speaker and can not help but please all who hear her. She is doing much good for the cause.—C. B. K.

A new medium on the New York city horizon is Mrs. N. D. Miller Wilcox of 145 E. 49th st. She is said to be gifted with the phase of materialization and slate writing—vouched for by Mrs. E. Williamson of that city.

A society of German Spiritualists has just been started in Chicago, Ills., under the name of North Side German Spiritual society, which meets every Sunday at 2:30 p. m. in Ben Keyser's hall, 403 Roscoe boulevard, S. E. cor. Robey.

Minerva, O., has organized the First Spiritual Research society, with 20 workers. The officers are: Mrs. Hattie Tiffany, president; Mrs. Dora Guthrie, vice president; Mrs. Anna Schmacenberger, treasurer, and Mr. J. M. Tiffany, secretary.

Ludlow Patton of Orange, N. J., writes: "If mediums come with the endorsement of the N. S. A. they will receive attention." This may prove a keynote to the whole phenomenal aspect of Spiritualism. What one expresses, many think.

Mrs. J. W. Kratz of Evansville, Ind., is serving the society at Chattanooga, Tenn., for the month of February, and would like engagements for the remaining months of the season, either for societies or camp meetings. Terms reasonable. Home address, Evansville, Ind., 224 Cherry street.

Connorsville, Ind., was astonished by a seance given by H. E. Hart of Richmond, Ind. The seance might have been all right, but every well-regulated phenomenal medium should be identified by some known Spiritualist from the town he hails. It protects both the investigators and the medium.

The Shalem colony in New Mexico, founded by Dr. Newbrough, is said to be flourishing under the management of Mr. A. M. Howland, a very pleasing old gentleman about 60 years old. Levitica, an adjoining colony, is laid out for families desiring to join the community, both being at Dona Ana, six miles north of Las Cruces.

The N. S. A. issues the following: Persons desiring to leave property to the National association would act wisely and save much trouble, perhaps, by deeding said property direct to the association, retaining and holding, until their transition, a life lease of the same. By this method it is believed much litigation can be avoided in the future.

The First Malden Spiritual association gave an old fashioned supper and entertainment in Odd Fellows' hall on

the 3d. Among those who took part in the entertainment were Miss Mabel Carter, who gave piano solos; Miss Belle Ross in readings, Mr. George Golder, jig dancer; H. B. Black, banjo solos; Seabury and Black, banjo duet; A. Walter Wiley, cornet solos.

At the annual business meeting of the I. S. A. at Anderson, Ind., it was resolved to begin the campmeeting this year on July 20 and continue over five Sundays, instead of four, as heretofore. The following speakers have been engaged: For the first two weeks, J. Clegg Wright and Mrs. Eva Pfuntner; third week, Willard J. Hull; fourth week, B. F. Underwood; fifth week, Moses Hull.

Our Chattanooga correspondent writes: Mrs. J. W. Kratz opened her engagement with our society for February to one of the largest audiences we have had this year. Mrs. Kratz gave satisfaction, and while her subjects, taken from the audience, are not scientific ones, yet those her guides accept are handled in an impressive and vigorous manner. Mrs. Kratz excels in her tests, or life readings, as she pleases to term her psychometrizations.

A secretary writes: "Your news notes is a great reference page to me. What I can not find in one issue I am sure to find in another. It is not only such for officers of societies, but should be for mediums and speakers as well to keep posted on local affairs, even though they are brief. But brevity is the soul of wit, and of everything else. It is the soul of an up-to-date paper, at all events, as I find when consulting the Light of Truth."

A prominent citizen of Troy, O., writes: "Until the middle of December last I ridiculed Spiritualism, believing it to be a humbug and farce. But through the mediumship of Mrs. E. B. Mitchell of N. Mechanic st., Springfield, O., I was compelled to bow to the inevitable. I only ask skeptics to investigate and they will become convinced that Spiritualism is a truth, and upon conviction the fear of death vanishes." But this gentleman is only one of many who think thusly.

Secretary F. B. Woodbury of the N. S. A., writes that the following missionaries were appointed at last quarterly meeting: Mr. and Mrs. Clamer, Dr. and Mrs. J. N. Magoon, Mrs. Carrie E. S. Twing, Mrs. Julia Steelman Mitchell, Allen Franklin Brown, Mrs. Tillie U. Reynolds, Mrs. I. W. and T. D. Kaynor, Mrs. Loe F. Prior and E. W. Sprague. All persons are hereby notified that state agent and missionary certificates expire each year at the annual convention. Capt. E. W. Gould was appointed special financial agent.

Of Miss Maggie Gaule's work in Washington, D. C., Mr. L. C. Dennis writes: "On a recent visit to Washington we called on Miss Maggie Gaule at 905 H Street N. W., where we found so many waiting that the hour for seance arrived before the last private interview was over. At the evening meeting, which is held every Friday at 8 o'clock, as ever, Wonn's hall was filled with an audience of the best people, many of whom were not Spiritualists. Those of us who are clairvoyant are best fitted to declare that Miss Gaule is manifestly chosen to interpret the symbols from the psychic world. It has been promised that she will publish a work dedicated to "The Woman in White," who from childhood has presided over the psychic experiences which will for the first time be collated in book form."

Our fair correspondent from the Land of Flowers writes that the camp at Lake Helen opened auspiciously and under full decoration, or what that implies. Dr. Brigham delivered the address of welcome and Mrs. A. E. Sheets the invocation, after which fol-



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NEWS ITEMS (Continued).

lowed the morning lecture. Vocal music was rendered by Mr. Morrow and Mrs. Pratt. The second session was opened by Mrs. Carrie Twing with poem and lecture, followed by Mrs. Maggie Waite with tests—the two making a service that was beyond price. Among the auditors were Hon. Eber Bond, Father Lyons, Mr. Palmer of Ohio and Mr. Budington. Our correspondent also alludes to "the beautiful southern sky," "the balmy air," "odor of pine trees," and that "all lovers of nature will find the climate and scenery a fitting abode in which to commune with angels." Ah!

The usual annual session of the Tuskegee negro conference will take place in Tuskegee, Ala., Wednesday, Feb. 23. The workers' conference, composed of officers and teachers of the various colored schools in the south, takes place Feb. 24 at Tuskegee. These conferences present an opportunity to study the condition of the negro that is afforded nowhere else. Further information can be had from Booker T. Washington, Tuskegee, Ala.

NEW SERMON ON THE MOUNT.

Blessed be he who is poor, for none can accuse him of robbery or of being a monopolist.

Blessed be he who succeeds in holding his equanimity in this world of sense and self.

Blessed be he who succeeds in making an honest living amidst the selfishness that surrounds him.

Blessed be he who has nothing, for he will have nothing to regret when he leaves this mundane sphere.

Blessed be unto him who tries to be honest, for he shall have angel attraction who delight in helping him.

Blessed be he who is above sordidness, for his shall be the kingdom of decency and honorable mention.

Blessed be he who has to work for a living and succeeds in eluding the human sharks that are after his spare dimes.

Blessed be they who can sympathize with humanity, for they shall be illuminated with inspiration as a compensation for their suffering.

Blessed be all who do right for right's sake, for they shall not find their good intentions neutralized by that everlasting "pound of flesh," that speculative generosity effectuates.

THE CONTRIBUTING SUBSCRIBER.

A good woman once stopped her subscription because the editor got tired of publishing her poetry. She tried another paper for a year, but with still less results. She then became offended with that paper, and tried a third. As that paper would not publish any of it, she was in a quandary. Of course, she stopped that also on general principles. She was not going to subscribe to any paper that would not publish her poetry. But, strange to relate, all three papers continued to exist, and not one shed a tear for the loss of that poet-subscriber. All felt a sense of relief when she quit. Now she is anxious to return to her first love, but is ashamed to subscribe. Moral: Don't stop a good paper because it will not allow you to spoil it with your unfitting contributions.

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He who tries to gain the respect of the angels need not fear the world's opinions. They are impotent against him.

The next great nuisance to the "Prof." title is that of "Dr.," which many append to their names as soon as they imagine they have a little healing power. But they feel big under it, like the savage with his feathers, or the small boy with his first drum and sword.

If an author or writer does not come up to your mental conception of him, physically, he inhabits an ill-fitting body. His soul is greater than his physical inheritance. He has outgrown it. If the conception is the reverse, he has fallen. Our mental conception is the true one.

Those who are naturally endowed with prejudice or an impure mind can not conceive of a totally unprejudiced or pure mind with their interior joys and mental illuminations. It is the same with the autocrat or criminal. Neither can conceive of the blessings or soul tranquility of sweet humility.

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MISCELLANEOUS.

SOMETHING WORTH THINKING ABOUT.

By Mrs. A. B. (Mary) Severance.

There never was a time when well authenticated spiritual phenomena attracted a more widespread attention than now, and the secular press is, as a rule, ever ready to publish, without unfavorable comment, reports of remarkable manifestations, many of which are well worth the attention of psychic investigators and earnest inquirers.

About a year ago one of my psychometric correspondents sent me a clipping from the Richmond (Va.) Dispatch which could not, it seems to me, be accounted for in any way as a delusion or deception. It reads as follows:

"The appearance of the astral or spirit encasement of a man who had been dead more than a year, in a photograph made with a kodak, was the cause for the almost total suspension of animation on the part of Mr. Allan Wheat of Wheeling, W. Va. He had made a lot of photographs of people and things about the home of his wife, near Danville, Va., and sent them to the kodak factory to be developed and received them back today.

"Among them was a group composed of his wife, Captain Haase, Miss Maude Halcolm and his brother-in-law, Master Charles Haase. The picture was taken at the home of Captain Haase, about 10 miles from Danville, and was made by the usual pressure of the button about three weeks ago. When it was taken the party was ranged about the veranda of Captain Haase's residence, the sun shining brightly, and Mr. Wheat, who operated the camera, was stationed about 40 feet away. Miss Halcolm, who lives near Captain Haase's residence, called on the day in question, and as it was the first time she and Mrs. Wheat had met since the death of Miss Halcolm's brother Charles, they naturally talked about him considerably. After the dinner the party repaired to the veranda to make the picture.

Nothing unusual was noticed by any one, and no further thought of the picture was given by Mr. Wheat till today, when he opened the package from the kodak factory, when to his amazement he found a perfect likeness of Charles Halcolm standing immediately back of his sister on the veranda.

The figure of Mr. Halcolm and his head are four times as large as the other persons in the picture, although he is further away from the camera, being in the extreme background. He wears the clothing which he wore in life; a stiff hat, tilted back to show his forehead, as was his custom; a turn-over collar, with a small black bow, black coat and white shirt. He appears to be coming out of the double-doors at the back of the veranda, although the picture shows the doors to be closed. He is smiling and appears to be in the best of humor.

Mr. Halcolm died a little more than a year ago. He was not a Spiritualistic believer, nor was he interested in such things. His family were not spiritualistic people, nor is Mr. Wheat or others who were present at the time the picture was taken. Mr. Halcolm was well known in Wheeling and nearly all his acquaintances have seen his picture today and all recognize it. Hundreds of others have seen the wonderful picture, and several photographers who have been called in are unable to give any explanation of the phenomenon.

Mr. Wheat, who made the picture, is the head of the firm of Wheat & Haucher, jewelers, of the city, and a man of stability and merit. He is not a photographer, and merely took the camera along on his visit to get some views of his wife's home."

Who can read the report of this experience and not feel that he has something worth thinking about? If the forces of nature can be captured, tamed and broken to harness, so as to enable man in the earth-life to converse with his fellows a thousand miles and more distant, why should we doubt the power of spiritual intelligences to so utilize the laws of nature in the unseen realms, as to manifest themselves to their loved ones in the flesh? The barriers to such manifestations do not exist in the etherial world, but in this, where our bigotry, skepticism and selfishness hold us more or less in a state of spiritual darkness.

The phenomena are not to merely amuse and entertain, but to teach us of the truth of immortality, to lead us to think and aspire for the unfoldment of qualities and powers that the world as yet practically knows but little of. "A new departure" will, when we have grown to it, be ushered in; a new system of civilization will be established, a system of universal brotherhood. It may not be so far off as some of us think. There are great minds and noble souls in both worlds working for it. Let us co-operate with them.

White Water, Wis.

ARE THOUGHTS REALLY THINGS?

We hear a good deal about experiments in "picturing thoughts." Now I think we have plenty of good authority that thoughts are simply mental actions. Can we picture an action? I grant that we may picture the thing that acts so repeatedly as to create the semblance of a picture of an action; but appearances are often deceptive. It is an optical illusion, and we have not pictured the action at all. Neither can we make a picture of a thought. We may picture a thought-creation, but we can no more picture a thought than we can think the thought of another. You think and write the symbols of your thoughts; I read them and think similar thoughts if I fairly understand you; but I can no more think the same thought that you did than I can exercise your brain or live your life.

I am not disputing that the sensitized plate may receive the picture of a thought-creation; I believe it can, and I believe too that a powerful thinker, in or out of the body, can think a thought-creation onto a prepared plate under proper conditions. What I object to is taking the action for the thing—the verb for the noun.

J. MARION GALE.

THE CONSEQUENCE OF INIQUITY.

We must not make God responsible for the continuance of iniquity. We must define sin as a resistance to the realization of the righteous purpose of God in the soul. God is against the race only when it is against itself; and in that case His wrath is His mercy. God is on the side of every man who sets his heart on righteousness. The deepest in human nature, in human society, in human history in the course of the world, in the on-going universe, makes for the seeker after righteousness. The stars in their courses fight for the man who contends for a pure heart; and to every soul face to face with the tremendousness of the moral process the sublime comfort comes, "The Eternal God is thy refuge, and underneath are the everlasting arms." —Dr. George A. Gordon.

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find words to tell and was depressed in spirit and despondent beyond measure because doctors and remedies failed. Hazeline cured her of prolapsus and leucorrhoea and she can now take long walks without fatigue, whereas she was sick and worn out all the time before. Mrs. Theresa Koch, 604 Sedgwick St., Chicago, writes, "I am willing to tell every suffering lady either personally or by letter how your remedy cured me of years of frightful suffering. Mrs. Rosa Puttbrese of Alden, McHenry Co., Ill., begs to have her name sent to all ladies who suffer that she may have an opportunity to tell them how she was saved a life of suffering by this grand remedy. Mrs. Josephine Stotz, 333 E. 6th St., New York, N. Y., believes it her duty to tell how she was cured after 12 years of intense pain every month and often between times. All of these letters and a great many others on file convince you that the free sample is worth sending for. No matter whether you suffer little or are an invalid send for this matchless wonderful remedy that is perfectly free and will cure you. Don't wait a day but write at once, simply your name and address. THE HAZELINE CO., (Incorporated) 136 Bressler Block, South Bend, Ind.

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Question.—Twenty years ago I went into a farming partnership with a Mormon. We worked three years together and shared crops. At the end of that time some one left him a small estate in which we were both interested. He claimed it exclusively, but I prevented him from getting more than his share. In retaliation he sold our farm, which was in his name, for \$2,400 and left the state. But he is now poor, having squandered it all. Is there any compensation for me in the spirit world for my loss?—George A. Hicks.

Answer.—Your material loss will be your spiritual gain, but counted as force, which implies light and happiness or peace. His loss will be in spiritual force in the same ratio that you have gained it, and which he can only regain by helping another to acquire the amount robbed of you. It is virtually paying the debt by labor—the uttermost farthing—to regain his equilibrium with nature, or he will suffer what a mortal would suffer from that much loss of vitality. He will partially regain his equilibrium by poverty if he lives long enough, but he is probably too old to do much good for humanity now. Thus he will have to undergo the ordeal as a spirit control. He may not understand the cause of his sufferings at first, but spirit missionaries will set him right and show him the way to salvation or the power to rise to the light and the realms of peace and happiness, by which time you will probably have gone still higher and will then feel like giving him a lift for your own further benefit.

Question.—At a recent trumpet séance I was seated near the medium and could hear her articulate the words that seemed to go into the trumpet. Was this the control, or caused by a reverberation of the trumpet? I am a Baptist preacher; have been investigating about two years, and was so far pleased. Have I been imposed upon?—J. S. H.

Answer.—In trumpet manifestations the medium's vocal organs are drawn upon, and on some occasions more than on others, when the words seem to pass from the medium's mouth to the trumpet, though the latter be floating over the heads of the sitters on the opposite side of the room. A tricky medium would hardly permit any one to sit so near her, but an honest medium is unsuspicious of being suspected, even if circumstances are against her. But a little judgment of human character and the nature of the tests received by the circle should readily settle the question with a consistent investigator. One should not jump to conclusions on appearances, whether against or for a medium, but always weigh evidence in the balance of reason. Mediums are not always themselves, and thus cannot control conditions to eradicate seeming inconsistencies, though this fact alone should stand in their favor in most instances.

Question.—What is an angel?—Spiritualist.

Answer.—This question is only asked by older Spiritualists as a test, and by younger ones because inexperienced in Spiritual lore. But a reply

might benefit both. An angel is a spirit, but having been applied to goodness so much, it has become a synonym with goodness, and thus it now stands for a good spirit, which again becomes synonymous with a bright spirit, for a good spirit is naturally bright, and brightness can only be developed by goodness. Webster says usage makes grammar. Thus the use of a term makes definition compatible therewith. The above definition is in accord with usage. But this is not the original meaning. The ancients understood it to be a messenger. They too were right, and it would not be wrong to still apply that meaning, for angels are messengers as well as being good or bright spirits. They not only come as comforters and friends, but as messengers of light, bearing glad tidings of joy, and a higher truth for the uplifting of mankind from the despair of materialism to the hope of Spiritualism—from the bondage of sense and self to the freedom of enlightenment and justice.

Question.—Why is it that, being a mute, I do not hear music or talking in heaven during my trance sleep? Angels commune by thought with me. In which sphere is it?—G. W. M.

Answer.—You are simply an impressionable or inspirational medium and not a clairaudient. Heaven is a condition of peace or happiness, and may be found in any part of the spirit world; thus we cannot refer to it as a sphere. An angel is a conditioned spirit—one who has attained peace or happiness by purification, and may also be found anywhere; thus not to be referred to as belonging to a sphere. And as the spirit world is such a gradual unfolding from the coarse to the refined it is difficult to refer to the same as being in the nature of spheres. But you must judge of the spirit's condition by the feeling of happiness or peace he throws on you during the communion, and judge him accordingly; and judge his intelligence by what he says. But as like attracts like, you can judge the nature of the spirits coming to you by your own moral and intellectual status, if you know self.

Question.—Does the spirit enter the next life with the same opinions and beliefs that he entertained here?—H. Winchester.

Answer.—Yes, but in its newly awakened state it thinks faster, and thus understands more of them, with consequent changes as to its past understanding of them. Such is progress. Very stubborn, dogmatic or bigoted souls do not enjoy this change as rapidly as the liberal, charitable or generous ones do, and remain unprogressive for more or less time. This is all right for those who have no discords or burdens to carry. But when they find themselves suffering the effects of a misspent life, and realize that much is due to their past mode of governing themselves or others, they become very willing to take advice and learn a higher law, in order to get into a higher life's vibration.

Question.—If pre-natal influence controls us, to what extent are we held responsible in obeying them?—H. Winchester.

Answer.—There is no further responsibility attached to it than that you remain on a low plane, or are incarcerated, punished or executed by your fellow-men as you allow these influences to disturb them. But those who are far enough advanced to understand the meaning of pre-natal influences, also know enough to combat them (if of an unspiritual nature), and with which knowledge comes the aspiration to rise. The result is self-evident. Your happiness will depend on your victory.

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Light of Truth.

COLUMBUS, OHIO, 1 FEBRUARY 19, 1898

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—Friends, tell us who the Spiritualists of your town are. Send us a list, that we may aid the census gatherer to obtain a correct estimate.

—Speakers and mediums should be the first to uphold their newspapers, for the papers uphold them in time of need—frauds, however, excepted.

—As many false prophets were to arise in connection with genuine revelations, look out for the uncredentialed medium. In that respect the Bible applies to Spiritualism as well as to Christianity.

—J. C. F. Grumbine has July open to camp meetings; also August 7. His other camp engagements are Mt. Pleasant Park, Ia., and Island Lake, Mich. April 10, 17 and 24 of 1898 are open. Address Station P, Chicago.

—Photographs of our speakers and mediums, enclosing brief sketches of themselves are always welcome. Strangers or new mediums, of course, must also furnish references of prominent Spiritualists or of chartered societies.

—"I am only an occasional reader now, owing to higher disposition," writes an old correspondent. We hope our good brother will not injure himself much in the fall. These altitudinous flights are sometimes very dangerous to one's disposition.

Mr. Wharram writes: "The Psychometric Dictionary is one of the greatest little books that I ever read. Buy one and read it, and if you don't have more than 25 cents worth of a laugh at the first one you meet you are out of date. Come, wake up; there are going to be great times in the near future."

—Secretaries of societies are invited to send us a copy of their membership list as an aid towards making our census. Remember the United States census of 1890 only gave us 45,000, while there must be at least ten times that number of working Spiritualists alone, and at least fifty times that many believers.

—Mrs. H. Turner of Burlington, N. J., writes: "The Album received and I consider it a fine work of art. I know a little of the disadvantages of getting together such a work, and I must congratulate you on your success. The Light of Truth and the Banner are my standbys, having been a subscriber of the latter from the first edition."

—If it were not for the Spiritual papers, mediums could not exist and frauds would overrun the cause, for the secular papers have no means of distinguishing the true from the false. By upholding their own papers, therefore, the innocent are prevented from suffering with the guilty. Do our mediums see a seemingly forgotten duty in this hint?

—All who receive a sample copy of the Light of Truth are invited to subscribe. This paper is the pioneer to new thought in the Spiritualistic ranks. It does not drop by the wayside to combat old theories or issues that are already dead. It only deals in that which is alive and conducive to progress. If you want to keep up with the times, therefore, subscribe now.

—Mediums or speakers who desire our endorsement must be patrons of the Light of Truth. But this does not imply that we endorse everyone because he or she is a subscriber. We draw the line on suspects always. But even the honest and honorable ones that we have been upholding for years should not forget that they also have a duty to perform towards us. Reciprocity helps both ends.

—The First Spiritual church at Odd Fellows' hall is holding free meetings, and has been doing so all winter. Many have attended who otherwise would not have gone, and quite a number have been sufficiently touched to become investigators. Open house is beneficial to the cause, and Spiritualists should appreciate it accordingly—not by merely saying "Amen" to this, but in a way that will make it possible for the officers of the church to continue in the good work.

—The initial service of Mr. Theodore F. Price at the First Spiritual church of Columbus opened auspiciously, both in point of attendance and in interest manifested in the speaker. His lecture was alive and seemed short to many, though it leaves the best impression in that form and invites to renewed hearing. His tests were of the same nature, and thus interesting to others as well as the recipients. A unique feature in the latter is that they are given in symbols from which the name may be inferred, and often very accurately. Mr. Price also has a vein of humor in him which manifests at times and somewhat relieves the monotony that a strictly philosophic discourse exerts on some people. Furthermore, he is practical and destined to become very popular among those who can understand him.

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